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XXVI

Elizabethan Episcopal Administration

An Essay in Sociology and Politics

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Volume II
Visitation Articles and Injunctions,
1575—1582

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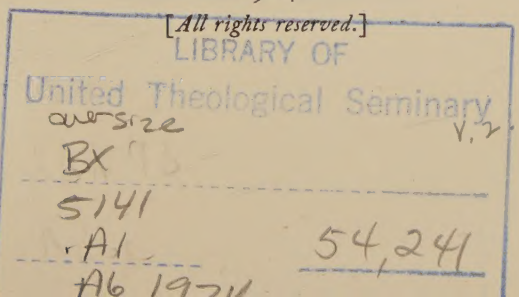
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NOTE

In order to illustrate continuity and to provide contrasts in the administration, marginal notes have been provided. These refer either to documents from 1559 to 1575, printed in Frere and Kennedy, *Visitations*, vol. iii, or to this series, 1575–1603—the date will provide the guide. When in any particular document more references than one to a previous document have been necessary, the further references are made thus : for example, it may be necessary in a particular document to refer several times to "Parker's Articles for Canterbury Diocese, 1561." The first reference will be "Parker, Arts. for Cant. Dioc., 1561," the others, within the document, merely "Parker."

Foot-notes have not been provided to illustrate the text of the documents except in so far as the material is new. The marginal notes will, as a rule, imply references whose use will lead to explanatory notes in Frere and Kennedy.

My aim has been in publishing these documents to give a readable text and one easy of reference. With this end in view and working primarily for historians, I have neglected workers in other fields, and have modernized the documents.

W. P. M. KENNEDY.

University of Toronto.
5 *Nov.*, 1923.

ELIZABETHAN EPISCOPAL ADMINISTRATION

VOLUME II

Visitation Articles and Injunctions, 1575–1582

1

BISHOP BLETHYN'S CONSTITUTIONS FOR LLANDAFF CATHEDRAL

1576.

William Blethyn (d. 1590) was consecrated bishop of Llandaff in 1575. These constitutions have not been previously printed. Blethyn was the last bishop consecrated by Parker, who issued to him a commission on April 20, 1575, to visit the church, city, and diocese of Llandaff (Strype, *Parker*, ii, 421).

[Transc. *Llandaff Chapter Register* pp. 7 and ff. On pp. 2–6 is a Latin speech made by the bishop before introducing these Articles.]

Consuetudines ac Ordinaciones Ecclesie Landavensis

[1]. *Nos Guilielmus permissione divina episcopus* landavensis et capitulum ecclesie cathedralis landavensis vocatis in hac parte vocandis et observatis solempniis que in hac parte requiruntur statuimus et ordinamus. *In primis* quod omnis episcopus landavensis postquam ingrediatur ecclesiam die intronizacionis sue juret in hec verba que sequuntur.

Forma Juramenti Episcopi Landavensis.

Ego n. permissione divina Episcopus landavensis ecclesiam landavensem jura et libertates ejusdem universas prout scivero et potero juxta vires meas contra quoscunque mortales quociens opus fuerit manutenendo pariter et defendam ac etiam consuetudines laudabiles et statuta dictae ecclesie landavensis editas et approbatas ab antiquo hactenus usitatas tam circa statum ejusdem quam etiam Canonicorum ceterorumque ministrorum ejus quantum in me est inviolabiliter servabo, sicut me Deus adjuvet.

Forma juramenti Episcopi in domo capitulari.

[2]. *Item*, quod in hec que sequuntur verba juret in domo capitulari antequam assignetur ei locus in Capitulo.

Ego. n. permissione divina Episcopus Landavensis in eo tamen quod canonicus ecclesie landavensis sum fideliter promitto, quod quantum in me est inviolabiliter conservabo omnes consuetudines laudabiles ecclesie landavensis per ipsum et capitulum approbatas, necnon statuta super statum ejusdem ecclesie facta et facienda, sicut me deus adjuvet et hec sancta dei evangelia. Item quod consilia specialia et secreta ecclesie landavensis et capituli ad dampnum eorum nemini revelabo. Item quod fidele consilium et opem ad manutenendum et sustentandum omnes libertates ecclesie landavensis et omnia bona temporalia et spiritualia ad eandem spectantia prout commode potero prestabo pariter ac impendam.

Forma juramenti Canonici.

[3]. *Item*, quod quilibet Canonicus Episcopo landavensi jurabit juramento quo sequitur.

Ego. n. Canonicus landavie domino N. dei gratia Episcopo landavensi et ejus successoribus et ejus officialibus obedientiam debitam et reverentiam promitto, et quod statuta sua super statum ecclesie landavensis et ministrorum ejusdem pro possibilitate mea servabo facta et facienda, jura etiam sua et ecclesie sue defendam et in eorum defencionem fideliter assistam, fidem alienam fidei sue non preferam nec inimicis suis sive adversariis favebo, sicut me deus adjuvet et hec sancta evangelia.

Forma Juramenti Canonici in Capitulo.

[4]. *Item*, jurabit in capitulo hoc verborum tenore.

Ego. n. observabo quantum in me est omnes consuetudines ecclesie landavensis per Episcopum [archidiaconum] et capitulum approbatas, et statuta super statum ecclesie facta et facienda, consilia specialia et secreta ecclesie cathedralis landavensis Episcopi [archidiaconi] et capituli ad dampnum eorum nemini revelabo. Item quod fidele consilium et opem quatenus ipse potero prestabo ad manu-

tenendum et sustentandum omnes libertates ecclesie landavensis et omnia bona temporalia et spiritualia ad ecclesiam landavensem spectantia quociens fuerit † per Episcopum [archidiaconum] et Capitulum suum, per Capitulum sede vacante, congrue requisitus.

[5]. *Item*, quod quilibet canonicus in primo ingressu suo Vicariis choralibus et aliis ibidem servientibus sex solidos et octo den(er)arios inter illos dividendos solvet.

[6]. *Item*, quod Episcopus Landavensis qui residet in diocesi sua sive in maneriis propriis sive alienis pro Canonico residente reputetur et habeatur. Et singulis annis in festo apostolorum Petri et Pauli communarum suarum † sicut ceteri canonici residentes recipiat.

[7]. *Item*, quod Episcopus landavensis annuales redditus sibi debitas et penciones consuetas pro diversis ecclesiis ab antiquo appropriatas percipiet.

[8]. *Item*, quod Episcopus landavensis habeatur ac semper sit quasi Capituli decanus, quandoquidem juxta antiquas ordinaciones et laudabiles consuetudines capituli ecclesie landavensis ut decanus omnino habeatur, qui tamen non debet dici decanus sed caput capituli.

[9]. *Item*, quod alienaciones dominicarum terrarum firmarum vel aliarum quarumcunque rerum vel jurium Episcopi landavensis minime fiant sine consensu dicti Episcopi et sex adminus Canonicorum Capituli landavensis in domo capitulari congregatorum qui in tractatu alienacionis cujuslibet personaliter constituti unanimiter propria nomina et cognomina propriis manibus subscribendo ac sigillo communi capitulari hujusmodi alienacionem sigillando prefato alienacioni consentiant.

[10]. *Item*, quod omnes et singulas hujusmodi alienaciones quarumcunque rerum vel jurium Capituli ecclesie landavensis invalidas et illegitimas esse decrevimus sine consensu Episcopi et sex adminus Canonicorum concessas. Quod presentes quamlibet alienacionem dictae ecclesie landavensis utile esse certo sciant ac nomina sua et cognomina subscribendo propriisque singulis sigillis sigillando approbent, Aliisque omnibus et singulis solemniis juris observatis que in hac parte requiruntur.

[11]. *Item*, quod prebende dicte ecclesie fructus seu obvenciones earundem extraneis ad firmam non tradantur nec alienentur si ipsius ecclesie canonici predictas firmas hereditamenta vel hujusmodi provectas emere quemadmodum dicti extranei dare vel effectualiter offerre voluerint.

[12]. *Item*, quod omnis canonicus qui in ecclesia cathedrali landavensi residere voluerit residenciam suam in festo Petri et Pauli inchoaverit per tresdecim septimanas continuas duraturam nisi vi compulsus vel metu mortis eandem residenciam relinquere cogatur. Quod si forte contingat pro rata porcionis residenciae in festo predicto porcionem percipiat. Ac etiam deinceps quotannis residenciam suam facere per duodecim septimanas vel continuas vel interpolatim tenebitur. Alioquin nullam pecuniarum porcionem habeat residensario debitam.

[13]. *Item*, quod secundum consuetudinem ecclesie landavensis omnis canonicus residensarius unam capam choralem precii quinque marcarum emeret, *statuimus* et ordinamus quod quilibet residensarius ecclesie cathedralis landavensis easdem quinque marcas aut vivens solvat aut moriens relinquat aut illius defuncti bonorum executor sive administrator vel ad ornamenta vel ad ipsius ecclesie fabricam secundum ordinacionem et arbitrium Episcopi et Capituli reddere compellatur.

[14]. *Item*, quod Episcopus, ejusve in absentia Episcopi vicarius, et sex ad minus Canonici vel eorum nomine Procurator generalis pro tempore existens quemlibet vicarium vel alium quemcunque in ecclesia landavensi servientem admittendi, ac etiam cum visum fuerit amovendi, potestatem habeat.

[15]. *Item*, quod procurator capituli omnes redditus fructus ac omnia alia et singula emolumenta quecunque ad capitulum landavense pertinentia quotannis colligat ac recipiat. Ac penciones salaria stipendia Episcopo Prebendariis vicariis annuellariis choristis omnibusque aliis et singulis juxta antiquas ordinaciones approbatas annuatim solvat compotumque omnium et singulorum crastino Petri et Pauli coram Episcopo, ejusve in absentia assignato

quocunque idoneo, et sex adminus canonicis quolibet anno faciat in domo capitulari vel in aliquo loco idoneo infra civitatem landavensem ; quem tunc et ibidem annuatim aut approbent aut rejiciant, ac illius loco aliquem alium Canonicorum quemcunque magis idoneum Procuratorem eligant.

[16]. *Item*, quod cum nuper laici Procuratores fuerint electi quorum feoda in magnum Ecclesie detrimentum adhuc sunt persolvenda, statuimus et ordinamus quod nullus laicus, quisquis vel qualiscunque sit, capituli ecclesie landavensis procurator imposterum esse possit.

[17]. *Item*, quod omnes vicarii et annuellarii in domo Vicariorum ex dono Philippi Vaghan Domini quondam de Lanovor in hunc finem concesso semper cohabitent, quibus omnibus et singulis cameras cum gardinis in clausura juxta domum predictam adjacente Capituli Procurator ordinet ac constituat. Unde omnino non discedant neque pernoctent sine licencia Episcopi ejusve Vicarii et Procuratoris Capituli pro tempore existentis.

[18]. *Item*, quod Archidiaconus sede vacante quasi decanus habeatur qui singulas ecclesias singulis annis ecclesiasticim per se vel per procuratorem suum legitimum visitet, cujus ratione an[n]ue procuraciones sibi debeantur, quarum omnium et singularum ecclesiarum et parochianorum ibidem delinquentium excessus et defectus infra totam Diocesim landavensem Episcopo quotannis in scriptis exhibeat.

[19]. *Item*, quod Thesaurarius ecclesie landavensis duas habeat claves, unam ostii domus capitularis, cujus Procurator Capituli alteram habeat : aliam ciste in qua commune capitulare sigillum positum est, cujus aliam Episcopus, aliam archidiaconus, quartam ecclesie landavensis cancellarius clavem habeat.

[20]. *Item*, quod alia cista duas habeat seras quarum alteram clavem archidiaconus alteram Capituli Procurator semper custodiat. Ubi liber qui *Textus* ecclesie landavensis inscribitur, statuta, ordinaciones, rotuli, redditus, anni computus, ceteraque omnia alia ecclesie landavensis munimenta reponantur et custodiantur.

[21]. *Item*, quod Precentor ecclesie landavensis vicarios

chorales annuellarios ac choristas ut rite sua semper peragant officia per se vel per suum subprecentorem omnino curet et chorum ut ad suum spectet officium semper dirigat.

[22]. *Item*, quod nullus Vicarius annuellarius nec chorista ecclesie landavensis aliquo tempore, dummodo sanus sit, a choro se absentet dum ibi divina celebrantur officia sine licencia prius petita et obtenta a vicario domini episcopi : quod si secus factum fuerit tunc taliter se absentans a matutinis vel vespertinis precibus vel tarde veniens post primum psalmum per vicarium domini episcopi vel per aliquem inscriptorem per dictum vicarium episcopi deputatum notetur et punctetur. Et si dies sit ferialis pro quolibet vitio denarium perdat, sed si dominicus sit vel festivus duos denarios amittat ; quam denariorum su[m]mam a stipendio delinquentium deductam capituli procurator in manibus suis custodiat, donec per discrecionem domini episcopi et capituli aut procuratoris ejusdem vel alii vicario et aliis servientibus divina servicia diligenter et rite peragentibus vel aliis ecclesie usibus necessariis distribuantur et deputentur.

[23]. *Item*, quod nullus vicarius annuellarius vel chorista nisi unius diei spacio quolibet hebdomade et una septimana quolibet anni quartio ab episcopi vicario absentandi licenciam possit obtinere.

[24]. *Item*, quod omnia et singula instrumenta suprascripta exemplificata, Rotuli, Redditus, Indenturarum ac Testamentorum copiae et cetera monumenta et munimenta quecunque ad ecclesiam et capitulum landavensem pertinentia ab omnibus ecclesie prebendariis quibuscunque ac eciam ab eidem servientibus in domum capitularem afferantur ac episcopo et capitulo reddantur.

[25]. *Item*, quod reg[ist]rarius capituli librum habeat preparatum quo non solummodo Acta in domo capitulari habita sed eciam omnium et singulorum scriptorum ab episcopo et capitulo confirmatorum copie semper conscribantur ac deponantur.

[26]. *Item*, quod omnis residensarius lineam illam vestem regia aucthoritate comprobatam, cum longa toga, pilio

quadrato, ceterisque ornamentis decentibus, habeat ; quibus non ornatus inter Divinorum solemnia nec choro adesse nec ad ecclesiam landavensem accedere presumat. Necnon scholasticum epomidem dummodo aliquo gradu sit insignitus ad beneplacitum suum induat.

[27]. *Item*, quod omnes et singuli prebendarii omnia sua scripta quecunque a capitulo landavensi concessa sive confirmata sigillo capitulari sigillata in domo capitulari Episcopo et capitulo ostendant quorum omnium et singulorum copias exemplificatas dicto Episcopo et Capitulo exhibeant ibique relinquant.

[28]. *Item*, quod nullus quicunque sit qui alicui alii servit, nisi tantum Episcopi servus sit, in Vicariorum choralium annuellariorum vel choristarum numerum in ecclesia cathedrali landavensi deinceps eligatur.

[29]. *Item*, cum ex antiquis constitucionibus luculenter appareat dominum Episcopum laudavensem semper quasdam firmas a capitulo landavensi habuisse, Ideo ex speciali gratia statutum est et communi consensu et assensu tam capituli quam Episcopi, quod Willielmus permissione divina nunc landavensis episcopus firmam ecclesie Theodorii martiris alias de Matharne durante termino viginti et unius annorum habeat, solvendo annuatim capitulo landavensi decem libras ad duos anni terminos usuales ; vel si capitulo visum fuerit ex Redditibus et Pencionibus Episcopo predicto debitis predictas decem libras quatenus procurator capituli deducat.

[30]. *Item*, cum decime et oblaciones ac alia emolumenta quecunque parochie et civitatis landavensis contra antiquas et laudabiles consuetudines dudum laicis admitterentur, statuimus et ordinamus quod nulli imposterum laico concedantur sed ad usum vicariorum choralium et aliorum in ecclesia cathedrali landavensi servientium ab Episcopo et Capitulo deinceps deputentur et reserventur.

[31]. *Item*, quod Lodovicus Baker in legibus bacchalaureus archidiaconus landavensis in festo Nativitatis domini nostri Jesu Christi, die dominico tertio post Pascha, decimo septimo die dominico post Trinitatem, et in festo sancti Michaelis Archangeli ; *Willielmus Evans* in legibus baccha-

laureus Thesaurarius Ecclesie Landavensis in die resurrectionis Domini, die dominico secundo post Pascha, die dominico septimo, die dominico vicesimo post festum Trinitatis ; *Thomas Williams* Cancellarius Ecclesie landavensis decimo quarto die dominico post festum Trinitatis et in festo Sancti Johannis baptiste et in festo Sancti Andree ; *Morganus Nicholas* Precentor ecclesie landavensis primo die dominico adventus, in septuagesima, et in tercio die dominico quadragesime ; *Willielmus Thomas* Prebendarius landavensis Prebende de Longowm in festo Philippi et Jacobi, in festo Johannis baptiste et in festo Bartholomei ; *Robertus Johnes* magister artium Prebendarius landavensis in die dominico primo Quadragesime, die dominico primo post Pascha, et in festo Sancti Petri ; *Johannes Evans* magister artium Prebendarius landavensis Prebende de Warthacombe in festo Johannis Evangelista, in festo Purificacionis beate Marie Virginis, et in die dominico quinto Quadragesime ; *Andreas Veyne* Theologie professor Prebendarius landavensis Prebende sanctae crucis in vicesimo primo die dominico post Trinitatem, in festo omnium sanctorum, et in festo Sancti Stephani, *Thomas P* prebendarius landavensis Prebende vulgariter vocate ffayre Welle Prebende in festo Epiphanie, die martis post Pascha, et in die Pentecostes ; *Johannes Willielmus* Prebendarius landavensis Prebende Sancti Dubricii in die lune et in die martis post festum Pentecostes ; *Hugo Lewis* Prebendarius landavensis in festo sanctae Trinitatis et in die dominico quinto post festum predictum ; *Johannes Powell* Prebendarius landavensis Prebende de Cayre in die circumcicionis Domini ; *Rowlandus Morgan* Prebendarius landavensis Prebende de Bashchurche in festo annunciacionis beate Marie Virginis, *Et* eorum omnium et singulorum successores imperpetuum vel aliqui alii Predicatores eorum nominibus legitime aucthorizati quotannis in Ecclesia cathedrali landavensi concionabuntur.

[32]. *Item*, quod omnes et singuli ecclesie landavensis Prebendarii quibus divinum predicandi donum non sit a Deo datum aliis ejusdem ecclesie Prebendariis predicantibus, si qui illorum nomine concionari voluerint, alioquin quibuscunque predicatoribus regia aucthoritate comprobatis, pro

quolibet concione quinque solidos legalis monete Anglie solvendos esse procurabunt.

[33]. *Item, quod quicunque custodierit hec, custodiat illum deus deprecamur : qui autem violaverit unanimi nostro consensu ipso facto sit excommunicatus.*

[*There follows immediately in another hand and in different ink this memorandum.*]

In quorum omnium et singulorum . . . premissorum fidem ac testimonium nos Willielmus episcopus antedictus et capitulum predictum sigilla nostra presentibus apponi fecimus, data in domo nostra capitulari penultimo die mensis Januarii anno millesimo quincentesimo septuagesimo quinto, annoque regni illustrissime domine nostre Elizabethe dei gratia Anglie ffrancie Hibernie Regine et fidei defensor etc. decimo octavo.

II

ARCHBISHOP GRINDAL'S ARTICLES FOR THE PROVINCE OF CANTERBURY

1576.

Grindal was translated to Canterbury in January, 1576. These Articles, which belong to his first metropolitical visitation of the Southern Province, are largely based on those which he used in York in 1571 (Frere and Kennedy, *Visitations*, iii, pp. 253 ff., where explanatory notes are given), and are therefore collated with them. They are not in the *Grindal Register*. They reflect, with other visitation documents of the year, the terms of the Ecclesiastical Commission issued on April 23, 1576 (*S. P. Dom.* cviii. 7; cf. Prothero, *Statutes*, pp. 237 ff.).

[Transc. *Grindal's Remains* (Parker Society), pp. 157 ff.]

Articles to be inquired . . . province of Canterbury . . . Edmund, Archbishop of Canterbury, Primate of all England and Metropolitan. In the xviii year of the reign . . .

Imprinted at London by William Seres, Anno 1576.

[+ or = 1571.]

1–12 = Nos. 1–12 of 1571.

13 = No. 13, *ibid.*, + (after "teach them the Catechism") as it is now allowed and set forth;—"set forth in the Book of Common Prayer."

14 = No. 14, *ibid.*

15 = No. 15, *ibid.*,—"sinner"; + notorious fornicator, adulterer, or—

16 = No 16, *ibid.*

17 = No 17, *ibid.*

18–20 = Nos. 18–20, *ibid.*

No. 15. Parker's Arts. for Winchester (1575).

21. *Item*, whether your parson, vicar, or curate hath or doth maintain any doctrine contrary or repugnant to any of the "Articles agreed upon by the clergy in the Convocation holden at London, *Anno Domini* 1562, for the avoiding

of diversities of opinion, and for establishment of consent touching true religion," set forth by the Queen's authority; and whether any having been admitted to his benefice since the thirteenth year of the Queen's reign, hath not within two months after his induction publicly read the said Articles in your Church in the time of Common Prayer there, with declaration of his unfeigned assent thereunto?

22 = No. 22, *ibid.*, + (after "at the appointment of the minister") according to order prescribed to the said minister by the Ordinary—

23–24 = Nos. 23–24, *ibid.*

25. *Item*, whether any popish priests either going as priests or disguised in other apparel, or altering their names for any cause, or any other, or runagate persons, mislikers or depravers of true religion, that do not minister or frequent Common Prayer now used, nor communicate at times appointed by the law, do resort secretly or openly into your parish; and to whom, and of whom they be received, harboured, and relieved; and what be their names and surnames or by what names are they called? No. 49. Grindal's Injcts. for York (1571).

26–33 = Nos. 26–33, *ibid.*

34. *Item*, whether any minister or priest presented to any benefice in this diocese have covenanted, promised, or practised to or with the patron thereof, or any other person or persons that had the advowson or gift of the same benefice, or with any person or persons on his or their behalf, to give to him or his friend any sum of ready money for presenting him to the same; or have offered by promise or bond any lease, either of the whole benefice, limiting the rent far under the just value, or of the mansion-house, glebe-lands, or any portion of the tithes and fruits of the same benefice, receiving little or nothing therefor; or suffering the patron, or any other person that presented him, to have his own tithes within the benefice free unto himself; or else have granted some yearly pension, or other yearly commodity to him, his child, servant or friend, for preferring him to the same benefice; or otherwise have suffered him to make a gain by any colour, deceit, simoniacal pact in bestowing the said benefice? No. 44. Parker.

35–36 = Nos. 35–36, *ibid.*

37 = No. 37, *ibid.*, + (after "whence he came") under his authentic seal and hand.

38 = No. 38, *ibid.*

39. *Item*, whether the parish clerk be appointed according to the ancient custom of the parish and whether he be not obedient (+ the rest, as in No. 39, *ibid.*).

40 = No. 40, *ibid.*

41 = No. 41, *ibid.*, + (after "Marshall") Bristow [1] or any . . .

42 = No. 42, *ibid.*

43 = No. 43, *ibid.*, + (after "gaming") or pastime abroad . . .

44 = No. 44, *ibid.* (for "1570" *read* "1575").

45–51 = Nos. 45–51, *ibid.*

No. 16. Sandys's Arts. for London (1571).

52. *Item*, whether any of your parish being of convenient age have not received the Holy Communion thrice this last year at the least, and namely at Easter last or thereabouts for once, and what their names are; or receiving, have not signified the same before [2] to your parson, vicar, or curate, that he might conveniently examine them; or that have refused to come to him to be examined?

53. *Item*, whether there be any in your parish that hath or doth offend contrary to the Statute made in the thirty-seventh year of the reign of King Henry the Eighth, for reformation of usury, and revived by an Act made in the thirteenth year of the reign of the Queen's Majesty; what be the names of such offenders, and what is the manner of their usury? [3]

54 = No. 54, *ibid.*

55 = No. 55, *ibid.*,—"or otherwise . . . appointed."

[1] Richard Bristow (1538–81) of Christ Church, and Fellow of Exeter College, Oxford, a Roman Catholic theologian and controversialist, who left England and was associated with the seminaries of Douay and Rheims.

[2] Such notification was ordered by the first rubric in the Communion Office.

[3] 37 *Henry VIII*, c. 9, while condemning all lending at interest, recognized the growing commercial spirit and endeavoured to prevent excessive rates of interest. 5 *and* 6 *Edward VI*, c. 20, forbade all usury. In 1571, the Henrician system was restored, and the rates of interest fixed by 13 *Elizabeth*, c. 8.

56–57 = Nos. 56–57, *ibid.*

58 = No. 58, *ibid.*,—"or enchantment . . . necromancy": + (after "child") and whether any do resort to any such for help or council . . . names.

59 = No. 59, *ibid.*

60 = No. 60, *ibid.*, + (after "privy or secret contracts") any that have married or contracted themselves without consent of their parents, tutors, or governors.

61 = No. 61, *ibid.*,—"or others at rushbearings."

62 = No. 62, *ibid.*

63 = No. 63, *ibid.* (for "1570" *read* "1575").

Tenor of Oath = Same as in 1571.

III

ARCHBISHOP GRINDAL'S ARTICLES FOR CATHEDRALS IN CANTERBURY PROVINCE 1576.

These Articles belong to the metropolitical visitation of the Southern Province in 1576.

[Transc. *Grindal's Remains*, pp. 178 ff., collated with *Grindal Register*, ff. 97 seq.]

Articles to be inquired in the metropolitical visitation of the Most Reverend Father in God, Edmund, by divine sufferance Archbishop of Canterbury, Primate of all England, and Metropolitan, in all and singular cathedral and collegiate churches within his province of Canterbury.

No. 47. Parker's Arts. for Winchester (1575).

1. *First*, whether your bishop and his chancellor, commissaries and all other his officers, do minister justice indifferently and incorruptly to all her Majesty's subjects, and punish vice and public crimes with due punishment, without any corrupt commutations, neither respecting gifts nor persons; and whether any money, gift, reward, or any other temporal commodity (other than accustomed lawful fees) hath been received for justice, or any judgements or execution of laws, or for any gift, advowson, presentation, collation, institution, or induction or for the procuring of any such to any spiritual or ecclesiastical living; what hath been received, by whom, and by whose mediation?

2. *Item*, whether your bishop, dean, chapter, and all other your governors, do, in their several regiments, direct all their doings to seek the glory of God, the godly quietness of the Church of England, of the upholding in good order of your Cathedral of , neither suffering in the

same corrupt doctrine nor offensive manners: And whether any of them hath or doth make, or suffer any waste, ruin, decay, or dilapidation of the goods or possessions of this Church, as by decay, or not repairing the Church and their several houses, alienating the stock, buildings, implements, or other moveable goods of the Church, or committing any of the same to private use, or making of leases in possession or reversion for more years or otherways than the Statutes of your Church do prescribe, or by greedy waste of timber, excessive sales of woods, advowsons, unused and unreasonable grants, patents and reversions of offices, unwonted annuities, and such like greedy griping of things present to the impoverishing of the Church and succession; how many and what they be; whether any such grant or advowson hath been sold for any value; by whom, to whom, and for how much, and who now enjoyeth the same?

No. 3. Sandys's Arts. for Worcester Cath. (1569)

3. *Item*, how many such grants, patents, advowsons, sales, offices, annuities and such like hath been confirmed by your chapter-seal since the first year of her Majesty's reign; to whose use and by whose means; and what money was received for the same, by whom and to whose use; whether any like gift, grant, advowson, or lease for longer time than for twenty-one years, or three lives, hath been made or confirmed, antedated, or by any other colourable means procured in possession or reversion since the beginning of the Parliament in the thirteenth year of her Majesty's reign; what those be and by whose means procured, and to whose use?

No. 20. Parker, and note.

4. *Item*, whether your deans, archdeacons, and other dignities of your Church be resident or not; who they be; what other promotions or livings every one of them hath, and in what diocese; and whether every one of them be ministers or not; whether they use seemly or priestly garments, according as they are commanded by her Queen's Majesty's Injunctions to do?

No. 1. Parker's Cath. Arts. (1567).

5. *Item*, whether your prebendaries be commonly resident, or how many of them; where every one of the rest be and what be their names; what livings every one of

No. 2. *ibid.*

them hath and in what place ; what orders they be in ; how or in what apparel they commonly go ; whether they do preach in their several courses, or how often and what times in the year ; or how often they do resort to your Cathedral Church ?

No. 3. *ibid.* 6. *Item*, whether your Divine Service be used, and the Sacraments ministered in manner and form prescribed in the Queen's Majesty's Injunctions, and none other ways ; whether it be said or sung in due time ; whether in all points, according to the statutes of your Church, not being repugnant to any of the Queen's Majesty's laws or injunctions ; whether all that were wont to be bound, or ought to come to it, do so still ; whether every one of your Church doth openly communicate in the said Cathedral Church, at the least, once in every year ?

No. 4. *ibid.* 7. *Item*, whether your grammar-school be well ordered ; whether the number of children thereof be furnished ; how many do want, and by whose default ; whether they be diligently and godly brought up in the fear of God and wholesome doctrine ; whether any of them have been received for money or rewards, and by whom ; whether the statutes, foundations, and other ordinances, touching the godly prescribed and used alms of your Church, and the said grammar-school master, or the scholars thereof, or any other having doing or interest therein, be kept ; by whom it is not observed and by whose default ; and the like, in all points, you shall require and present of your choristers and their master ?

No. 5. *ibid.* 8. *Item*, whether all officers and ministers of your Church, as well within as without, do their duties in all points obediently and faithfully ; and whether your dean, stewards, bursars, receivers, or any officer, having any charge, or any ways being accountant to the said Church, do make a true, perfect, and faithful account, at such days and times as be limited and appointed by the statutes and customs of the said Church, making full payment yearly of all arrearages ; whether any money or goods of the Church do remain in any man's hands ; who they be and what sum remaineth ?

9. *Item*, you shall inquire of the doctrine and judgement of all and singular heads and members of your said Church, as your dean, archdeacons, prebendaries, readers of divinity, schoolmasters, vicars, peticanons, deacons, conducts, singing-men, choristers, scholars in grammar-schools, and all other officers and ministers, as well within your Church as without; whether any of them do either privately or openly preach any unwholesome, erroneous, or seditious doctrine, contrary or repugnant to any article agreed upon in any synod of the clergy of the Province of Canterbury since the first year of her Majesty's reign; or discourage any man, soberly for his edifying, from the reading of the Holy Scriptures; or in any point to persuade or move any not to conform themselves to the order of religion reformed, restored, and revived by public authority in this Church of England? No. 6. *ibid.*

10. *Item*, you shall inquire of the names and surnames of all and singular the above-named members, officers, and ministers of this your said Church as well high as low; whether you know or suspect any of them to obtain his room or living by simony, that is by money, unlawful covenants, gift, or reward; who presented him; whether his living be in lease, and by whom it is leased, to whom and upon what rent; whether he doth pay any pension, for what cause, what sum and to whom; whether any of them be known or suspected to be a swearer, an adulterer, a fornicator, or suspected of any other uncleanliness; whether any of them do use any suspect house, or suspected company of any such faults, any tavern, alehouse, or tippling houses, at any inconvenient season; whether any of them be suspected to be a drunkard, a dicer, a carder, a brawler, fighter, quarreller, or unquiet person, a carrier of tales, a backbiter, slanderer, batemaker, or any other ways a breaker of charity or unity, or cause of unquietness by any means? No. 7. *ibid.*

11. *Item*, whether you have necessary ornaments and books for your Church? No. 8. *ibid.*

12. *Item*, whether your Church be sufficiently repaired in all parts; what stock or annuity is there towards the *ibid.*

repairs of the Cathedral Church; in whose hands and custody doth it remain?

No. 9. *ibid.* [13]. *Item*, finally you shall present what you think necessary or profitable for the Church to be reformed, or of new to be appointed and ordered in the same?

IV

ARCHBISHOP GRINDAL'S INJUNCTIONS FOR BANGOR CATHEDRAL AND DIOCESE 1576.

These Injunctions belong to the metropolitical visitation of 1576.
[Transc. *Grindal's Remains*, pp. 178 ff., collated with *Grindal Register*, ff. 98 seq.]

Injunctions given to the Dean and Chapter of the Cathedral Church of Bangor and to other of the clergy of that diocese, by the most Reverend in Christ, Edmund, Archbishop of Canterbury, Primate of all England and Metropolitan, in his metropolitical visitation of the said diocese of Bangor, in the year of Christ, one thousand five hundred, seventy-six.

1. *Imprimis*, that the dean and prebendaries of the said Cathedral Church, and every of them, which are bound by the Queen's Majesty's visitors' Injunctions [1] to preach in the said Cathedral Church, do and execute the said sermons in their proper persons, every of the times to them specially appointed, except for reasonable causes they obtain of the bishop of the said see to do such sermons and every of them by some other learned men, upon pain of twenty shillings to be levied of the fruits of their livings to the use of the Cathedral Church, so often as herein any of them shall offend.

2. *Item*, that the said dean and prebendaries shall make the said quarter sermons and every of them upon the days limited in a certain table hereunto annexed, upon the aforesaid pain, and that the said table shall be set up in a

No. 3. Grindal's Injcts. for York Cath. (1572).

[1] The Injunctions referred to are presumably either general Injunctions for Cathedrals or specific Injunctions for Bangor Cathedral given by the royal visitors in 1559. Unfortunately no records for Wales are forthcoming for this visitation.

frame within the choir of the said Cathedral Church that the days of such sermons may be publicly known.

3. *Item*, that every other prebendaries, having any Church or Churches to his or their prebends annexed, shall make in their proper persons, one sermon in the said Cathedral Church yearly upon a certain day also to be limited by the bishop there, except, upon reasonable causes to be allowed by the said bishop, he or they be permitted to do the same by some other learned man, upon the pain before mentioned.

No. 7. Grindal's Cath. Arts. (1576).

4. *Item*, that the said dean and prebendaries diligently and carefully look quarterly that the schoolmaster, usher, and scholars of the grammar-school there erected, observe and keep the statutes and ordinances of the same school; and that once every year a full and perfect account be made of all the revenues of the said school, before the bishop there or his substitute, the first week of November yearly, without any fraud, delay or collusion.

5. *Item*,[1] that every archdeacon of the said diocese within his jurisdiction do diligently exhort the parsons, vicars, and curates, to apply the study of Holy Scripture, to avoid idleness and unseemly apparel; and the defects and disorders in that behalf from time to time, by himself or his official, to direct and present to the bishop.

[6]. *Item*, that every minister or priest in the said diocese, not licensed to preach, having any benefice with cure, execute in his own person, once in the least every half year in every his benefice with cure, the whole service of the Church, and also then and there minister the Holy Communion, upon pain of forfeit of the fruits of every such benefice, five pounds for every such default, to be employed by the bishop to the poor of the same parish.

Times appointed for the ordinary sermons, which the dean and certain prebendaries of the Church are yearly bound to make in the same:—

The Dean upon Christmas Day, Easter Day, must preach.

[1] This injunction is based on the third of the Canons of 1571 (Cardwell, *Synodalia*, i, 117).

The Archdeacon of Bangor, the first Sundays of January, April, July and October must preach.

The Archdeacon of Anglesey, the first Sundays of February, May, August and November must preach.

The Prebendary of Llanvair, the first Sundays of March, June, September and December must preach.

In witness and testimony of all which premises, We, Edmund, Archbishop of Canterbury abovesaid, to these presents have put our seal: given in our Manor of Lambeth, the five and twentieth of February in the year of Our Lord God, after the computation of the Church of England, one thousand five hundred seventy and six, and in the second year of our translation.

V

ARCHBISHOP GRINDAL'S INJUNCTIONS FOR GLOUCESTER CATHEDRAL

1576.

These Injunctions have not been previously printed. A short analysis of them in English has been given by Strype (*Grindal*, p. 315). Their chief interest lies in the description of *The Advertisements* of 1566 as "articles or ordinances set out by some of the Queen's Majesty's Commissioners," and in the mention of the names, in order, of the bishops who signed them. Unfortunately Grindal gives the date as "January 25, in the seventh year of the Queen's reign," through a careless reference to the Queen's letter of that date with which Parker prefaced *The Advertisements*. This mistake of Grindal's is the beginning of a long series of similar errors.

[Transc. *Grindal's Register*, ff. 109^{v} seq.]

Injunctiones quaedam Decano et Capitulo ecclesiae sanctae et individuae Trinitatis Gloucestrensis, primo die mensis Decembris anno Domini millesimo quingentesimo septuagesimo sexto, per Harbartum Westfaling, sacrae theologiae professorem, et Robertum Lougher, legum doctorem, Reverendissimi in Christo Patris et domini, domini Edmundi, divina providentia Cantuariensis Archiepiscopi, totius Angliae primatis et metropolitani, in visitatione sua metropolitica infra diocesim Gloucestrensem commissarios legitime deputatos, propositae et praeceptae:

1. *Imprimis*, Nos antedicti Reverendissimi in Christo Patris commissarii ad visitandam ecclesiam cathedralem et civitatem ac diocesim Gloucestrensem Cantuariensis provinciae, tam in capite quam in membris legitime deputati, auctoritate antedicti Reverendissimi Patris injungimus et mandamus ut, quae hactenus statuta dicte ecclesie nuncupata sunt, a decano, prebendariis, minoribus canonicis ceterisque eiusdem ecclesie ministris et servientibus pro statutis deinceps habeantur et observantur, utque dicti decanus et

capitulum iuxta ea dictam ecclesiam regant et gubernent seque regi et gubernari paciantur in omnibus et singulis quae Dei verbo regnique legibus non repugnant, idque sub pena contemptus; proviso quod, ratione huius nostre iniunctionis, neque [1] idcirco procedetur contra aliquem quod eiusmodi prebendam sive canonicatum habeat, quem ei per statuta antememorata cum prebenda sive canonicatu in ecclesia cathedrali Gloucestrensi habere non licet, neque secus in allocatione proventibus liberatis fiat quam fieri consuevit, donec auctoritate legitima fuerit aliter constitutum.

2. *Item*, iniungimus et mandamus ut primo quoque dominico die cuiusque mensis communio in dicta ecclesia Gloucestrensi celebretur utque singuli tum prebendarii tum minores canonici et alii ministri saepius ad mensam Domini accedere velint, quo et memoria[m] Dominicae mortis celebrare et caritatis fraterne mutueque dilectionis testimonium exhibere, et aliis suo exemplo in hoc pietatis exercitio prelucere, possint.

3. *Item*, volumus et mandamus ut, quolibet die quo communio celebrabitur, concio celebris vel exhortatio aliqua vel a decano vel aliquo prebendariorum fiat; hortantes insuper ut, quo numerus canonicorum in statutis praescriptorum augeatur, conciones istas de quibus nunc loquimur ad ceteras velint adiicere et praeter illas ante assignatas habere.

4. *Item*, volumus et mandamus ut ad minimum quolibet anno, scilicet in festo divi Andree apostoli, pridie Annunciacionis beate Marie Virginis et pridie Iohannis Baptiste convocetur et habeatur generale capitulum, ut in eo de negotiis ad ecclesie commodum et honorem spectantibus maturius deliberetur; atque huic si vel decanus neque per se neque per legitimum procuratorem, vel prebendariorum quisquam in propria persona, non interfuerit, nisi ex causa per decanum et, eo absente, vicedecanum et alteram partem prebendariorum tunc presentium approbanda, poenam xx^{s} incurret in usum infantium convertendam.

5. *Item*, volumus et mandamus ut in singulis dictis

[1] Query some omission.

generalibus capitulis decanus et, eo absente, vicedecanus, assistentibus ceteris prebendariis tunc praesentibus, convocet coram se omnes canonicos minores eisque pro suo arbitrio prescribat et iniungat aliquam sacre scripture partem legendam, ediscendam, vel pro facultate explicandam in proximum generale capitulum, tumque rationem a singulis exigat an quod iniunctum fuit diligenter praestiterint; negligentesque ex assensu et consensu alterius partis prebendariorum tunc praesentium puniat et corrigat pro delicti qualitate et iuxta formam statutorum in similibus provisorum.

6. *Item*, volumus et iniungimus ut decanus, prebendarii et minores canonici ubique (nisi valetudo impedierit) eo vestitu habitu et piliis utantur quibus ecclesiasticas personas uti decet, neque vel iniunctiones Regie Maiestatis vel ordinationibus aut articulis per nonnullos Regie Maiestatis commissarios, viz.—Mattheum Cantuariensem episcopum, Edmundum Londinensem episcopum, Ricardum Eliensem, Edmundum Roffensem, Robertum Wintoniensem, Nicholaum Lincolniensem respectiue episcopos, subscriptis, et vicesimo quinto die mensis Januarii anno regni serenissime domine nostre Regine Elizabethe septimo datis et publice editis hac in parte Sub pena in dictis iniunctionibus contraveniant; Sed tum in choro tempore publicarum precum, tum alibi sic induti incedant ut habitu ipso non solum ecclesiasticos viros sed iis qui presunt obedientes quoque se esse ostendant.

7. *Item*, iniungimus et ordinamus et volumus ut a decano et capitulo ne qua posthac ulla de causa cuiquam concessio feodi alicuius fiat sub sigillo dicte ecclesie aut ullo alio modo, sive ad terminum vite, sive pro termino annorum, sive antequam omnes ille feodorum concessiones quae iam facte sunt, sive postquam alique earum, vacaverint; sub poena deprivationis illis infligenda qui ordinationem hanc violaverint vel suffragio dato violari procuraverint aut consenserint: proviso tamen quod, ubi omnes concessiones huiusmodi legis peritis facte vel omnes preter unam vacare contigeri[n]t, licebit unum aut alterum feodum quadraginta solidorum uni aut duobus in legibus peritis [1] pro arbitratu

[1] *Text* petitis.

ad terminum vitae ipsorum concedere, modo simul aut eodem tempore dicta ecclesia pluribus quam duobus eiusmodi feodis non oneretur.

8. Denique, volumus et ordinamus ut, quia navis ecclesi et cemiterium locis aliquibus reparatione indigere perhibetur, singulis annis viginti merciae ex bonis ecclesie in eadem insumantur, donec omnia loca que reparatione festina opus habent plene et bene fuerint reparata ; Sub pena a Reverendissimo Cantuariensi Archiepiscopo pro tempore in posterum infligenda.

In quorum fidem et testimonium sigillum prefati Reverendissimi in Christo patris, Domini Edmundi, Archiepiscopi Cantuariensis, presentibus apponi procuravimus ; et nos, Edmundus, Archiepiscopus Cantuariensis antedictus, omnes et singulas iniunctiones suprascriptas, per prefatos commissarios nostros decano et capitulo ecclesie cathedralis sancte et individue Trinitatis Gloucestrensis auctoritate nostra preceptas et iniunctas, approbantes, ratificantes et confirmantes, ad maiorem fidem et observationem earundem sigillum nostrum huiusmodi presentibus apposuimus.

Data quoad sigilli huiusmodi appensionem vicesimo quinto die mensis Februarii, anno Domini iuxta computationem ecclesie Anglicane millesimo quingentesimo septuagesimo sexto, et translationis nostri prefati Archiepiscopi anno secundo.

VI

BISHOP PIERS'S ARTICLES FOR ROCHESTER CATHEDRAL

1576.

John Piers (1523?–1594) was consecrated bishop of Rochester in 1576. He was translated to Salisbury in 1577 and thence to York in 1589. These Articles have not been previously printed. The statutes referred to in this and the following document are the Henrician Statutes given to Rochester when the priory was transformed into a secular cathedral of the New Foundation.

[Transc. *Rochester Register*, No. 7, f. 146v.]

Interrogatories or Articles ministered by the Reverend Father in God, John, Bishop of Rochester, to the Dean and Chapter of the Cathedral Church of Christ and the Blessed Virgin Mary of Rochester and other ministers and officers of the same. The xxvith day of November, Ao. 1576.

No. 5. Grindal's Cath. Arts. (1576).

1. *Imprimis*, whether the number of sermons be preached in the Church by your dean and prebendaries of the same as is prescribed and set forth in your Statutes?

No. 6. *ibid.*

2. *Item*, whether the Holy Communion be ministered in your Church every month in the year; whether all the ministers do receive, and who they be that receive not?

No. 9. Grindal's Injcts. for York Cath. (1572).

3. *Item*, whether all the ministers and members of the Church have the whole Bible both in English and Latin, and whether you do every day with good advisement confer one chapter of the Latin and English together at the least?

No. 20. Grindal's Arts. for York(1571).

4. *Item*, whether any do preach, declare or speak any false or suspected doctrine or anything in the derogation of the Book of Common Prayer which is set forth by the laws of this realm?

No. 9. Grindal's Cath. Arts. (1576).

5. *Item*, whether there be any of your ministers of your Church that be vehemently suspected in religion; for what causes, and who they be?

6. *Item*, whether catechism be diligently taught in the school to the Queen's scholars and others by the schoolmaster there and the usher, and also to the choristers of your Church by the schoolmaster of the said choristers? No. 16. Grindal's Injcts. for York Cath. (1572).

7. *Item*, whether the Divine Service be sung and said in due time according to the form set forth by the statute, and according to the prescript order of the statutes of your house? No. 6. Grindal's Cath. Arts. (1576).

8. *Item*, whether that your dean, prebendaries, and other ministers of your Church come into your Church in decent habit and apparel according to orders received and appointed by the Queen's Majesty's authority; and if any do not, who are they? No. 4. *ibid.*

9. *Item*, whether as well the oath appointed by statute[1] for the Queen's Majesty in causes ecclesiastical, etc., as the oath by your statutes appointed be duly ministered unto every one that is admitted unto your Church; and if any have not received the oath or oaths, then who are they, and the causes why the oath was not ministered unto them? No. 14. Sandys's Arts. for Worcester Cath. (1569)

10. *Item*, whether any have been admitted into your Church who have not been first aliked of and allowed by the bishop for the time being, according to the tenor of your statute; and who they are, and what be their names?

11. *Item*, whether any that have been preferred within your Church, either by the prince or others, have been admitted for gifts or any other reward, or have not been admitted because they would not give or grant any money, leases, gifts, or rewards; and who they were as well that should have given as they that should have received, and what the things were that were offered, given or required? No. 10. Grindal.

12. *Item*, whether your statutes and chapter-decrees be well kept and obeyed according to the prescript order of the statutes?

13. *Item*, whether any of your chapter-decrees have been torn out, blotted, or cancelled in prejudice of any party; if it were so, what they were and by whom?

[1] 1 *Elizabeth*, c. 1, § 19; 5 *Elizabeth*, c. 1, § 4.

No. 7. Ryl. Injcts. for St. George's (1570–72).

14. *Item*, whether your register be faithfully kept and all things recorded as well leases as annuities and confirmations; and whether your chapter-clerk that keepeth and recordeth the same be a notary public, and lawfully admitted thereunto?

No. 6. *ibid.*

15. *Item*,[1] whether you have sufficient sums of money remaining in your treasury according to your statute or not; and if there be not, then what is the cause, and in whom is the fault?

No. 24. Sandys.

16. *Item*, whether that your common seal be kept under three locks and keys according to the statutes; and if it have not been so, then to tell in whom was the fault, and their names?

17. *Item*,[2] whether there have been any blanks sealed with your chapter seal; and if there were, then who they were that did it?

18. *Item*, whether you have confirmed any leases after the death or removing of the incumbent that granted them, and what they were?

No. 10. Grindal.

19. *Item*, whether you or any of you keep any suspected women, or be incontinent persons given to drunkenness, idleness, or be haunters of taverns, alehouses, or suspected places, or be hunters, hawkers, dicers, or carders, tablers, swearers, or otherwise suspected of any notorious crime, or give any evil example of life?

ibid.

20. *Item*, whether any member of your Church have bought their benefice, living, office or room to them by simony, fraud, or deceit, or by any other colorable pact, or other unlawful mean whatsoever, or be vehemently suspected or defamed thereof?

Nos. 4 and 5. *ibid.*

21. *Item*, whether any minister of your Church have any more livings than the laws of this realm and the statutes of your house do permit; or whether any minister

[1] The Henrician Cathedral Statutes ordered that the sum of two hundred marks should always be reserved in the treasury to meet emergencies.

[2] The same statutes provided that nothing should be sealed with the chapter-seal until it had first been transcribed into the register, read through and collated with that register.

or priest presented to any benefice have covenanted, promised or practiced?

22. *Item*, whether the scholars of the grammar-school be diligently taught; of what age the Queen's scholars there are for the most part at the time of their admission; whether before their admission they could and can write, and be well entered into their grammar; whether they be admitted for their ableness, aptness, and towardness, or for friendship, rewards, or money; whether the whole number be there at this present; and if they be absent, where they be, and what is the cause of their absence? No. 7. *ibid.*

23. *Item*, whether the choristers of your Church be diligently taught to sing; whether they be examined by the master of the children and other the singingmen there before their admission; and whether they be admitted for their aptness, voices, and towardness in singing, or for friendship, rewards, or money; and what they can do for the most part at the time of their admission? No. 23. Horne's Injcts. for Winchester Cath.(1571)

24. *Item*,[1] whether the benefices, the patronage whereof belongeth to your Church, are given freely to such learned men as be zealous in religion and worthy of the same, or for rewards, money, or other affection; and what benefice or benefices be so given?

25. *Item*, whether your accomptes made by your auditors be fair written, justly and truly kept in your treasury?

26. *Item*, whether every officer of your Church do his duty diligently in his office; and who they be that be negligent therein? No. 8. Grindal.

27. *Item*, what sums of money be now owing unto your house; in whose hands the sum is?

28. *Item*, whether the almsmen do sit daily in the choir forenoon and afternoon at service time, there to pray for the prosperous estate of the Queen's majesty; and who they be that do it not; and whether they have places appointed them in the choir for to sit in service time? No. 18. Guest's Injcts. for Rochester Cath.(1565)

29. *Item*, whether so much of your statutes as appertaineth to the inferior ministers of the Church be quarterly

[1] cf. the tenth of the Canons of 1571 ("Patroni et Proprietarii"), Cardwell, *Synodalia*, i, 129.

read in your Church to the intent that the ministers hearing their duty and charge may do the same more diligently ?

No. 5. Grindal.

30. *Item*, whether the dean and prebendaries of this Church be resident and keep their residence according to their statute, and have continually a competent number at home ; and whether dividend and daily distributions be ordered accordingly ?

VII

BISHOP PIERS'S INJUNCTIONS FOR ROCHESTER CATHEDRAL 1576 (?)

These Injunctions have not been previously printed. They are not dated and have no heading, but, as they are among Piers's records in the *Register*, they presumably belong to the same visitation as the previous document.

[Transc. *Rochester Register*, No. 7, f. 151.]

Of Preaching.

1. *Imprimis*, that the dean and canons shall preach in this Church, either by themselves or some other learned and discreet preacher authorized thereunto, once a quarter at the least; and whosoever offendeth herein shall lose x^{s} for every time, which the treasurer there being shall stay out of his quotidians, to be divided equally at the year's end, with other perditions as the statutes of the house have appointed.

No. 1. Piers's Arts. for Rochester Cath. (1576); cf. No. 4. Guest's Injcts. for Rochester Cath. (1565)

Of the Lecture.

2. *Item*, that the lecture shall be read once every week, three weeks only excepted every quarter, and every time the reader misseth, not having leave of the dean and chapter, shall lose ten shillings of the stipend stayed by the officer, and divided up as in the first article.

Of Peticanons.

3. *Item*, that no peticanon having a parsonage, vicarage, or any cure, shall have and enjoy the room of the peticanonship except it be granted under the dean and chapter's seal.

Of the teaching and the absence of scholars.

4. *Item*, that no scholar of the grammar-school shall be taught in any other place than within the precincts of this Church, nor be absent above one month in the year; and if any be absent above the time before limited, then the schoolmaster that then is shall give warning to the dean and chapter, and if he return not within twenty days after this warning given, showing a lawful cause of his absence, immediately the dean or in his absence the subdean and chapter shall place another in his room; this decree not to stand in force in the time of sickness.

Of the exhibition of the scholars.

5. *Item*, that none of the Queen's scholars shall enjoy her Majesty's exhibition above the space of four years, except it be otherwise granted by the dean and chapter; and especially they which have exhibition in the Universities shall enjoy the same no longer than four years, and that only during the time of his or their abode in the Universities.

6. *Item*, that none be admitted to the schoolmastership, ushership, peticanon's room, clerk's room, until he hath served one whole year at the least for his probation and trial of sufficiency.

Of the admission of the singing-men and scholars.

7. *Item*, that no peticanon, clerk, chorister, schoolmaster, usher, scholar of the grammar-school, or other member of this Church shall be admitted without the consent of the dean and chapter; he that offendeth herein shall lose for every such offence out of his quotidians v^{li}, to be stayed and divided as in the first article.

Of the alms.

8. *Item*, that the alms-money be in nowise distributed at the disposition of any one man, but two at the least shall be consenting thereunto; he that offendeth herein shall lose for every time five shillings to be stayed and divided

as in the first article ; except by the treasurer for the time being, or his deputy, and not be above the sum of vi^{s} viii^{d}.

Of dwelling within the premises of the Church.

9. *Item*, that none shall inhabit, have, or enjoy within the precinct of this Church any house or part of house, etc., except he be a member of the said Church or servant to the dean or one of the canons, and licensed thereunto by the dean and chapter ; the party not licensed shall be admonished to depart within one quarter of a year by the officer then being, and if he will not quietly depart then the dean shall see him expelled within one month after.

Of building and repairing.

10. *Item*, that none shall build or repair within or without the precinct of this Church, but of his own proper charges, except it be the officer then being, and that not above the charges of xx^{s} about any one house, except it be further granted by the dean and chapter ; he that offendeth herein shall lose for every offence xl^{s}, to be stayed and divided as in the first article.

Of dealing with the store of the house.

11. *Item*, that none shall have to do with the store of this house, as timber, board, lath, brick, tile, tin, lead, etc., but the officers then being, which shall have a diligent care thereof faithfully to keep the same to the only use of this Church ; as often as any shall offend herein he shall lose xx^{s} to be stayed and divided as in the first article.

Of one intermeddling with another's office.

12. *Item*, that no man shall intermeddle or have to do with another's office, neither in distributing or paying any stipend, annuities, pensions, portions, or whatsoever, nor in receiving any rent, arrearages, fines, heriots, collections, provisions, and other payments due to their Church, except he be requested by the officer then being or thereunto appointed by the dean and chapter ; as often

as any offendeth herein he shall lose xx^{s} to be stayed and divided as in the first article; and further that none shall be appointed but such as the officer shall answer for.

Of sealing leases.

13. *Item*, that no lease, indenture, no patronage, or advowson of benefice, no patent, pension, annuity, or dotation, or any other writings shall be sealed with the common-seal but in the presence of the dean and three of the canons; he that offendeth herein shall lose his stipend for one whole year to be stayed and divided as in the first article.

Of division of corn and wood.

14. *Item*, whereas there is four and thirty quarters of wheat yearly to be divided among the dean and canons, to avoid much contention which thereupon hath arisen heretofore, the dean shall have for his portion six quarters, and every canon four quarters and a half; and if the dean or any of the canons shall not be resident here in this Church xxi days limited by the statutes, then he shall receive but two quarters of the corn to him allotted, and the other part shall be divided among those that have been resident the xxi days by the statutes appointed: And whereas there remaineth one quarter undivided, it shall be employed to serve in the time of audit; and any remaineth thereof, it shall be made in bread and given to the poor; and whereas there is wood to be divided among the dean and canons, he that is not resident here the xxi days before specified shall have but half as much for his portion as those which keep the xxi days.

Of detaining the treasure of the house.

15. *Item*, that none shall detain or keep back any of the college treasure, store, or provision, above the space of one month, but shall deliver the same to the officers then being which are sworn to make a lawful accompt thereof; as often as any offendeth therein, he shall lose xl^{s} to be stayed, etc.

Of a bill of remains after every audit.

16. *Item*, that there be made immediately after every audit a perfect bill of remains of those things which were bought and brought in the year before, which shall be delivered to the new officer within six days after the audit ended; he that offendeth herein shall lose for every six days vi^{s} to be stayed, etc.

Of keeping of keys.

17. *Item*, that none being forth the space of ten days having the custody of any key or keys shall carry those with them, but shall leave them with some other which have no keys in their custody; as oft as any offendeth herein, he shall lose for every ten days x^{s}, to be stayed and divided, etc.

Of locks for the monument-house.

18. *Item*, there shall be set two strong locks of the monument-house door, the one in the custody of the dean, and the other of the officer that then is.

Of keeping the house-evidences out of the monument-house.

19. *Item*, that no member of this Church shall have in his custody any letters-patent, charters, privileges, indentures, obligations, court-rolls, books, or scrolls of annuity records, or other writings whatsoever to this Church belonging, but shall forthwith deliver them into the monument-house; or else for every month that he hath any writings in his custody he shall lose x^{li} to be stayed, etc.: except any books of writings be delivered to the officers or any other for the necessary use of this house, with a note in writing given to those which keep the keys what writings they have received, and those to be delivered in again with all speed convenient.

No. 26. Horne's Injcts. for Winchester Cath. (1571)

Of the vice-dean: his authority in the dean's absence.

20. *Item*, whereas in their articles afore mentioned, anything is appointed to be done by the dean and chapter, it shall be lawful in the dean's absence, for the subdean and

chapter to do the like, and the same to stand in like force and † if the dean had been there present, so far as the statutes will permit.

Of the officer's duty in seeing their articles performed.

21. *Item*, that if the officer then being, as much as lieth in him, shall not observe, keep, and perform, all and singular articles afore mentioned in staying and dividing the sums of money before prescribed to be stayed and divided, that then the dean and chapter at the audit-time shall stay as much of his quotidians or other commodities as he hath pretermitted and left unstayed: and it shall be divided equally as is before mentioned in the first article.

Of subscribing.

[22]. And for the better performance of their articles the dean and canons have subscribed their names.

Nos. 38 and 51. Parker's Arts. for Winchester (1575).

[23]. That no monuments of idolatry be reserved, as images, crosses, etc., and if any be, that then or within one month after certificate is given hereof, they or he [that] do not bring forth or declare who they be shall be expelled out of the rooms for ever.

[24]. That no clerk or peticanon have any letters-patent for the rooms.

VIII

BISHOP SCAMBLER'S INJUNCTIONS FOR PETERBOROUGH CATHEDRAL 1576.

Edmund Scambler (1510 ?–1594) was consecrated bishop of Peterborough in 1561. He was translated to Norwich in 1584. These Injunctions have not been previously printed. They are signed by Scambler himself, and are unnumbered in the original.

[Transc. *S. P. Dom.*, cix, 21.]

Injunctions given by the Reverend Father in God, Edmund, bishop of Borrow St. Peter, the xxvi of October 1576, *in the Chapter-house of the Cathedral Church of Borrow St. Peter.*

[1]. I, Edmund, by the sufferance of God, bishop of Borrow St. Peter, otherwise Peterborough, do ordain and appoint, command and charge both the dean, prebendaries, and every other inferior person having any living in the Cathedral Church of Borrow St. Peter, that they and every of them from henceforth keep the statutes, commonly called the statutes of this house, given by King Henry the Eighth,[1] whether they merit the name of statutes or not, because they are supposed not to be given by his Majesty by indenture or for whatsoever cause of some not accounted statutes, so far forth as they be not derogatory

[1] Peterborough was created a see by Henry VIII, and the Cathedral of Borrow St. Peter received a set of statutes from him. The whole set of statutes given to the Cathedrals of the New Foundation by Henry VIII followed the same line *mutatis mutandis*. Those for Winchester are accessible in Kitchin and Madge, *Winchester Cathedral Documents* (2 vols., 1889), and can easily be consulted for Peterborough. For an account of the ambiguous position of the Cathedral Statutes in Elizabeth's reign, see Frere and Kennedy, *Visitations*, i, pp. 162–5.

nor repugnant to the word of God nor to the Queen's Majesty's other laws and statutes.

[2]. *Item*, I do ordain, enjoin, and appoint that every week, on the Wednesday morning, a lecture of divinity shall be publicly read in the Cathedral Church aforesaid between the hours of nine and ten by the dean and prebendaries of the said Church by course ; Mr. Dean beginning and the prebendary of the first prebend following, and every other prebendary observing the course and order of his prebend in like manner.

[3]. *Item*, I, the said bishop, do peremptorily monish, charge and appoint and command Richard Smith,[1] one of the prebendaries of this Church, to be resident according to the said statutes, and to begin his residence at or before the sixth of December next, upon pain of contempt of me the said bishop and of my jurisdiction.

[4]. *Item*, I, the said Reverend Father, do ordain that the almsmen of this Church shall come to the Church in gowns daily in decent order.

EDMUND PETRIBURG.

[1] Richard Smith succeeded to the sixth stall about 1575.

IX

BISHOP COOPER'S INJUNCTIONS FOR LINCOLN DIOCESE

1577.

Thomas Cooper was consecrated bishop of Lincoln, February, 1571, and translated to Winchester in 1583. These Injunctions belong to his second triennial visitation, and have not been previously reprinted. The title page of the British Museum print contains a notice of "Articles to be inquired in the diocese of Lincoln." These, however, are not forthcoming.

[Transc. Brit. Mus. 5155, a, 20 (2).]

Injunctions given by the Reverend Father in God, Thomas, bishop of Lincoln, to be observed throughout his diocese, for the better execution of the Queen's Majesty's laws and ordinances in matters ecclesiastical, the 3rd June, Anno 1577.

Imprinted at London by Ralph Newberry, dwelling in Fleet Street, a little above the Conduite: Anno Domini, 1577.

1. First,[1] that the churchwardens of every parish church or chapel within the said diocese shall not permit nor suffer any to serve as their curate, except such as, upon commendation of the archdeacon in whose jurisdiction the said church or chapel is known to be, shall be allowed by the said Reverend Father, and shall show them his hand for their warrant. No. 11. Grindal's Arts. for Prov. of Cant.(1576)

2. *Item*, that they shall not permit nor suffer any man to minister any of the Sacraments in any church or chapel whereof he is not parson, vicar, or ordinary curate, except for the time he be by sufficient authority licenced

[1] This injunction is based on the fifth of the Canons of 1571 (Cardwell, *Synodalia*, i, 125).

thereunto, nor any that shall not minister the same according to the laws and public order of this realm.

3. *Item*, that every parson and vicar being resident upon his parsonage or vicarage shall once at the least every quarter minister the Holy Communion in his own person within the parish church whereof he is parson or vicar, using in the same ministration the precise form and rites prescribed by the laws of this realm, without any innovation or alteration.

4. *Item*, that every parson and vicar so resident shall at every synod and visitation to be holden by their several archdeacons, to their archdeacon, or half-yearly to the said Reverend Father's commissioners in places exempt from the archdeacon's jurisdiction, exhibit a true certificate in writing under the hands of their churchwardens certifying the same was done in all points according to the form prescribed by the laws of this realm.

5. *Item*, that the parson, vicar, or curate shall at every of the said synods and visitations, or in places exempt from the archdeacon's jurisdiction to the commissioners half-yearly, make a true certificate how many sermons have been made in their church or chapel, and by whom and when they were preached.

6. *Item*, that the said archdeacons within one month next after every of their synods and visitations, and the said commissioners at the end of every half year, shall exhibit to the said Reverend Father a book containing the aforesaid certificates with the names of so many as fail to make their certificate.

No. 1. *ibid.* 7. *Item*, that the quarter sermons appointed by her Queen's Majesty's Injunctions be made upon those days specially wherein the Holy Communion shall be ministered (if it may so convenient be); and that the said sermons be in some part directed to the setting forth of that action; and that the both may more easily concur, warning thereof shall be given publicly in the church by the minister thereof the Sunday before the preaching of every such sermon.

Nos. 13 and 14. Grindal. 8. *Item*, that the minister and churchwardens of every

church shall, within a fortnight after the publication hereof, appoint and proportion for every Sunday a certain number of householders to send in their course so many of their families as be above the age of six years and under twenty not already known to the minister to have a good understanding of the Catechism lately set out with certain additions made by Mr. Alexander Nowell Dean of Paul's,[1] to be, in the said church one hour before Evening Prayer, publicly therein taught and examined; which order and course shall be by the said minister published in the said church before the first of August next coming; and that the said ministers shall to their archdeacons in every of their synods and visitations, and in places exempt to the said commissaries half-yearly, exhibit a testimonial under the hand of their churchwardens of his own attendance every Sunday, and also a true certificate subscribed with his own hand of such householders as shall in their course fail to send their families as is aforesaid.[2]

9. *Item*, that no parson, vicar, or curate shall admit any of the age aforesaid to the Holy Communion after the time of publication of the course and proposition aforesaid which hath not been before publicly examined and instructed in the said Catechism; nor shall admit any to answer as godfathers and godmothers at the christening of any child except they have before received the Holy Communion and can well answer such matter as is contained in the said Catechism, if they be required thereto. No. 16. *ibid.* No. 10. Grindal's Injcts. for Prov. of York (1571), and note.

10. *Item*,[3] that for the avoiding of inconvenience which sometimes groweth by licences to marry without the banns asking, which notwithstanding are sometimes reasonably granted, no man shall be suffered to marry any person

[1] For the complicated history of Nowell's "Catechisms," see Dr. William Hunt's article on Nowell in the *Dictionary of National Biography*, xiv, pp. 688–95.

[2] For the regulations covering parochial instruction, in the Prayer Book and in the Canons of 1571, see Frere and Kennedy, *Visitations*, iii, p. 258, nn. 2, 3, p. 260, n. 1.

[3] For marriage by licence, without banns, see Frere and Kennedy, iii, pp. 111, 214, 373, 384.

with such licence, the banns not being first orderly published, but in the church or chapel where he is parson, vicar or ordinary curate; neither at any other time than is usual for public and common prayer;[1] neither except he doth first show his sufficient licence to the churchwardens of the said church or chapel, and either by his own knowledge or the knowledge of the said churchwardens be assured that the parties to be married have thereto the assent of their parents or other governors.[2]

No. 22. Grindal's Arts. for Prov. of Cant. (1576)

11. *Item*, that no woman delivered of any child begotten in fornication shall be admitted to her thanksgiving in the church before she hath publicly reconciled herself in such order and form as by the archdeacon of the place, or other officer to the said Reverend Father, shall be to her prescribed.

No. 15. *ibid.*

12. *Item*, that your parson, vicar, curate or other minister in your church or chapel shall not admit to the receiving of the Holy Communion any open and notorious fornicator, adulterer, or evil liver by whom the congregation is offended without due penance first done to the satisfaction of the congregation; or any malicious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour by word or deed, without due reconciliation first made to the party that is wronged.

13. *Item*,[3] that whensoever it shall happen any man to be repelled from the Communion by his curate for any public offence, breach of charity, want of knowledge in the articles of his faith, or for other cause allowed by law, to the end the same may be quietly done, and without offence, no parson, vicar, or curate shall proceed thereto before he hath opened the whole cause to the churchwardens and some other of the best-staid of his parishioners whom he shall think meet to call thereto; and if there shall by them any stay be made or some controversy rise, that the matter

[1] The regulation appears to have been drawn from a canon deleted from the Canons of 1575 (Cardwell, *Synodalia*, i, 133).

[2] Such assent was required by the Canons of 1571 (*ibid.*, 122).

[3] cf. Canons of 1571 (*ibid.*, 124).

be certified either to the Reverend Father or some officer of his that order may be taken therein.

14. [*Item*], that the form of Commination against Sinners with certain prayers following the same set forth in the latter end of the Book of Common Prayer to be used at divers times in the year, be by your minister plainly and distinctly read in your church or chapel unto the people between the Litany and the commemoration or ministration of the Holy Communion three times in the year, that is to say for order's sake yearly upon one of the three Sundays next before Easter for the first time, upon one of the two Sundays next before the feast of Pentecost for the second time, and for the third time upon one of the two Sundays next before the feast of the birth of our Lord, over and besides the accustomed reading thereof upon the first day of Lent. No. 3. *ibid.*

15. *Item*, to put the churchwardens and swornmen the better in remembrance of their duty in observing and noting such as offend in not coming to Divine Service, your minister or reader shall openly every Sunday, after he hath read the second lesson at Morning and Evening Prayer, monish and warn the churchwardens and swornmen to look to their charge in this behalf, and to observe who contrary to the said statute offend in absenting themselves negligently or wilfully from their parish church or chapel, or unreverently (as is aforesaid) use themselves in the time of Divine Service. No. 47. *ibid.*

16. [*Item*],[1] that the ministers bend themselves diligently to the study of the Holy Scriptures and word of God; and that every parson and vicar under the degree of a Master of Art, or a preacher allowed by the hand and seal of the Bishop, and also every curate serving in a benefice where a preacher is not resident shall, before the first of September next coming, buy the *Decades* of Bullinger either in Latin or English (being now for that purpose No. 18. *ibid.*

[1] Cooper's Injunction is an interesting anticipation, in almost the same terms, of the regulations for clerical study agreed on in Convocation in 1586 (*ibid.*, ii, 562). For regulations in the Canons of 1575, see *ibid.*, i, 137, and for the English translation of Bullinger, see Strype, *Annals*, ii, 2, 144.

translated), and every week to read over one sermon in such sort as he be able to make some reasonable account of it, and likewise every day in the week with like diligence to read over one chapter at the least of the Bible, taking some notes in a paper book of such wholesome sentences and good matter as he shall observe in the reading as well of the Bible as of the *Decades* before mentioned, that he may show the same when he shall be thereunto called.

17. [*Item*],[1] and that this order may be better observed, I earnestly require the archdeacons and officials that, in the end of their next visitation of Michaelmas, they take unto them one or two of the best learned and most discreet preachers of that part where they sit and call for such ministers as is above mentioned, and to will them there as well to show their Bibles as also the *Book of Decades* with every man's own name written in the end of their said books; and from time to time the said archdeacons or officials, associated as before in the end of every visitation, shall cause the said parsons, vicars, or curates to show some account of their task in reading the aforesaid books, and within one fortnight after to certify unto me their ordinary the names of such as they find negligent in the premisses; and if the shortness of time will not suffer the said officers to make sufficient trial of their diligence, then they shall appoint the ministers to resort partly to themselves, partly to such grave and learned preachers as shall dwell next that place where such ministers are, that they may be by them in reasonable time certified of the truth.

18. *Item*,[2] that every parson or vicar that hath any glebe-land, before the feast of S. Michael the Archangel next coming, shall bring unto the registrar of the bishop, a good and perfect terry of all such glebe as he hath of right belonging to his benefice, with the subscription of his own name and the testimony of three or four honest

[1] This item is also an anticipation of the general regulations of 1586 (Cardwell, *Synodalia*, ii, 562–3).

[2] This item is based on the tenth of the Canons of 1571, which ordered the bishops to see that terriers were drawn up in each parish under the supervision of reliable parishioners, and deposited in the diocesan archives (*ibid.*, i, 130).

parishioners, for the bounding and butting of the same—be it close, meadow, or arable ground—that the same terry may be observed for the assurance of their successors from time to time.

19. [*Item*], within one fortnight after the visitation ended every minister, upon some Sunday or Holy Day, shall openly in the church read these injunctions and interrogatories, that the whole parish may know and understand to what things as well the ministers as themselves are bound by these orders, and accordingly from time to time to make complaint to the ordinary of such, either ministers or parishioners, as shall offend in the premisses. No. 19. Grindal's Injcts. for Prov. of York(1571).

Finis.

X

BISHOP AYLMER'S ARTICLES FOR LONDON DIOCESE

1577.

John Aylmer (1521–94) was consecrated bishop of London in 1577. These Articles belong to his primary visitation which began on December 17, 1577 (*Earl's Diary*, f. 36 : *Univ. Lib. Camb., MSS.*, Mm. i. 29), and they follow closely Grindal's Metropolitical Articles of 1576. Notes will be found in Frere and Kennedy, iii, pp. 253 ff.

[Transc. *Second Ritual Report*, App. E., pp. 418 ff.]

Articles to be inquired of within the Diocese of London in the Visitation of the Reverend Father in God, John, bishop of London, in the nineteenth year of the reign of our most gracious Sovereign Lady Elizabeth, by the grace of God Queen of England, France and Ireland, defender of the faith, etc.

Imprinted at London by William Seres, Anno 1577.

1–6 = Nos. 1–6, Grindal's Articles for the Province of Canterbury, 1576.

7–11 = Nos. 8–12, *ibid.*

12. *Item*, whether any lectures be read within your parishes by any person not sufficiently licenced thereunto by the ordinary ; or whether any such reader do teach any doctrine of innovations to withdraw the people from due obedience to the ordinances of the church set forth by public authority ?

13–19 = Nos. 13–19, Grindal, *op. cit.*

20 = No. 20, *ibid.* + (after "contained") or against the preachers and ministers of God's word and sacraments ; whether the churchwardens in the years before have suffered any unmarried woman being gotten with child to go out of the parish before they have done penance, to be, upon their detection, appointed by the ordinary ?

No. 59. Grindal's Arts. for Prov. of Cant. (1576)

21 = No. 23, Grindal, *op. cit.*
22 = No. 28, *ibid.*
23–26 = Nos. 30–33, *ibid.*
27 = No. 35, *ibid.*
28 = No. 37, *ibid.*

29. *Item*, whether any minister use any lay or unseemly apparel, as gowns guarded, or made of a light unseemly color or fashion, great barrel-breaches, flaunting ruffs; or use to go lightly and undecently in their hose and doublets, and give themselves to dancing or other vain pastimes; and whether their wife and children be proudly and vainly decked in apparel not fit for the state and calling of the husband?

No. 5. Parker's Arts. for Winchester (1575).

30–32 = Nos. 38–40, Grindal, *op. cit.*

33. *Item*, whether your fonts or baptistries be removed from the place where they were wont to stand; or any persons leaving the use of them do christen and baptize in basins or other profane vessels not accustomably used in the church before-time; and whether any christen without the godfathers and godmothers and the sign of the cross appointed by the Book of Common Prayer?

No. 17. *ibid.*

34–40 = Nos. 41–47, Grindal, *op. cit.*

41. *Item*, whether your parish be served by a minister or reader, and what stipend of any such is for their serving there; and how long it hath been served by a reader and not a full minister?

No. 22. Parkhurst's Injcts. for Norwich (1561).

42–48 = Nos. 48–54, Grindal, *op. cit.*

49 = No. 57, *ibid.*;—(after "in that behalf") "whether they teach . . . private men?"

50–54 = Nos. 58–62, *ibid.*

55. *Item*,[1] whether any new presbytery or eldership be lately among you erected; and by them any ministers appointed with (*sic*) orders taking of the bishop, do baptize, minister the communion or deal in any function ecclesiastical, or gather any private conventicles whereby the people be drawn from the church?

Nos. 1 & 43. *Parker.*

[1] This article is the first definite witness in the visitation documents to the growth of puritan nonconformity—"presbytery," "eldership," and "conventicles" appearing as clear-cut terms. See Frere and Kennedy, iii, p. 382, n. 1.

No. 31. *ibid.*

56. *Item*, whether the Queen's Majesty's Injunctions be duly and precisely observed both on the part of the clergy and the laity, according to the articles therein contained.

No. 65. Grindal's Arts. for Prov. of York (1571).

57. *Item*, also whether there be among you any notorious evil livers or any suspected of any notorious sin, fault, or crime, to the offence of christian people committed; any that stubbornly refuse to conform themselves to unity and godly religion now established by public authority, or that bruiteth abroad rumors of the alteration of the same, or otherwise that disturbeth good orders and the quietness of Christ's church, and the christian congregation?

No. 10. Cooper's Injcts. for Lincoln (1577).

58. *Item*, you shall make diligent enquiry within your several parishes, whether your parson, vicar, or curate have married any person, not being three several times lawfully asked in their parish churches, or have married any persons at any time or times by the ecclesiastical laws of the realm forbidden,[1] not being sufficiently licenced thereunto; by whose licence the same persons were so dispensed withal to be married; and the said dispensations or licences you shall warn your parsons, vicars, or curates to bring to us or our offices, so many as have been made unto them since the late bishop of London's last visitation; and the defaults therein you shall duly present.

59. *Item*, generally you shall present all breaches and offences committed against the Queen's Majesty's Injunctions, if they be not in all points duly and precisely observed on the part of the clergy and of the laity, according to the articles contained and every of them.

60. *Lastly*, all matters touching these Articles and all things therein contained which you cannot now present and in the times of the visitation bring in, you shall certify under your hands at the feast of Saint Michael the Archangel next coming.

[1] Among the Canons deleted from the code of 1575 was one which allowed marriage to be solemnized at any times throughout the ecclesiastical year. With its disappearance, the old prohibited times remained in force (Cardwell, *Synodalia*, i, 133–4; Frere and Kennedy, iii, p. 85, n. 1.)

XI

BISHOP CURTEYS'S ARTICLES FOR CHICHESTER DIOCESE

1577.

Richard Curteys (1532 ?–1582) was consecrated bishop of Chichester in 1570 and held the see until his death. Early in 1577 he carried out his ordinary triennial visitation, an account of which is given by Strype (*Annals*, ii, 2, 21) from two reports sent by Curteys to Walsingham (now, *S. P. Dom. Eliz.*, cxi, 45 ; cxii, 9 of March 23 and April 6), which give the names of those justices and others specially cited as recusants, and the following Articles ministered to them. This special inquiry was the result of the process of ordinary visitation.

[Transc. Strype, *Annals*, ii, 2, 22, collated with *S. P. D.*, cxi, 45.]

1. How often have you been at Common Prayer in your parish church since the first of January 1576 last ?

2. How often have you been partaker of the sacrament, otherwise *coena dominica*, since the same time ?

3. How many sermons have you heard since the same time ?

4. Whether do you send any letters or money, or receive any letters from such as be fled beyond seas ?

5. Whether you have any of the books of Harding, Stapleton, Rastell, Saunders, Marshal, or of such others as be supposed to be beyond the seas, not as answered by the learned father Bishop Jewel, or some other learned men of the religion, or of such, as they have answered, printed without their answers ? [1] No. 34. Aylmer's Arts. for London (1577).

6. Whether you do keep in your house any that come

[1] The name of John Rastell (1532–77), jesuit controversialist and Jewel's most determined antagonist, appears here for the first time in relation to forbidden books (Frere and Kennedy, iii, p. 265, n. 2). Jewel's works can be consulted in Jelf's edition (8 vols., Oxford, 1848), or in the Parker Society's edition (4 vols., 1845–50).

not at all to Common Prayer; or whether you do dwell in the house of any that do not come; or doth receive any books or pictures [1] from such as be beyond the seas, since the first of January 1576?

[1] The importation of "pictures . . . or such-like vain and superstitious things from the bishop or see of Rome" was a statutory offence under 13 *Elizabeth*, c. 2 (1571). Curteys's activities reflect the work of the Ecclesiastical Commission of 1576 of which he was a member (Prothero, *Statutes*, p. 237).

XII

BISHOP WHITGIFT'S (?) ARTICLES FOR WORCHESTER DIOCESE

1577 (?)

This mutilated document, which has not been previously printed, is in a Register of the Dean and Chapter of Worchester, though it belongs to a diocesan visitation. At the end of the document two scribbled entries give the dates 1576 and 1589. The only clue to the date seems to be in Article 32. The two following documents follow these Articles in the *Liber Canonum*, and the three sets seem to belong to the same visitation, which is Whitgift's first as bishop of Worcester (see heading of Injunctions for Worcester Cathedral, 1577). These Articles are therefore assigned tentatively to 1577 and to Whitgift (1530 ?–1604), who became bishop of Worcester in 1577. In 1583 he was translated to Canterbury, which he held until his death.

[Transc. *Liber Canonum* (A. xiv of the Documents of the Dean and Chapter of Worcester), f. 47.]

I . . . . . heard of any which . . . . . any [benefice] ecclesiastical without orderly calling [or that do] service in your church or chapel not being ordered as deacon [at the] least, or any to preach within your parish not being licensed [thereto] by the Lord Archbishop of Canterbury the Lord Bishop of this diocese or of one of the Universities under their seal ? No. 55. Aylmer's Arts. for London (1577). No. 8. Parker's Arts. for Winchester (1575).

2. *Item*, whether your minister be suspected or supposed to have obtained his benefice by any simoniacal compact made either by himself or others directly or indirectly, or do let any part of his living to any person or persons in consideration he hath obtained the same ; or whether doth the patron retain any of his own tithes, or hath the benefit whereof he is patron, or any part thereof to farm ; or whether your minister is reported to have offended in any of the premisses ? No. 34. Grindal's Arts. for Prov. of Cant. (1576)

No. 27. *ibid.* 3. *Item*, whether doth the patron suffer the church to lie void without any incumbent; how long he hath so done and who receiveth the fruits thereof during the vacancy?

No. 18. *ibid.* 4. *Item*, whether your minister be diligent in the study of the Holy Scripture for the increase of knowledge, using at vacant times such good and seemly exercises as may keep him from sluggishness, as shooting, or is he a common hawker or hunter or player at any games unseemly for his calling?[1]

No. 5. Parker.

No. 25. Aylmer. 5. *Item*, whether doth your minister keep or suffer to be kept an alehouse tavern or victualling house in his parsonage or vicarage house?

6. . . . . .

7. [*Item*, whether] your minister hath put in [use such orders] concerning catechising of youth or otherwise as hath from time to time since the last visitation been sent unto him from the Ordinary viz. as citations excommunications and such like; and whether he hath made any false certificate of penance as though it had been done orderly and penitently which indeed hath been scoffingly and impenitently performed, or else not done at all?

No. 22. Bentham's Injcts. for Coventry (1565). 8. *Item*,[2] whether doth your minister every Sunday give notice in the parish church of all such holy-days and fasting days happening that week as are appointed by her Majesty's laws and injunctions to be observed, that his parishioners may take knowledge to observe those days in coming to church to hear Divine Service, and keep the order appointed for eating of fish according to the laws in that behalf provided for the maintenance of the Navy; or whether doth your minister directly or indirectly openly or privately persuade or teach that the said days and times ought not to be observed?

[1] The Canons of 1571 prohibited unlawful games but allowed for the clergy "ut arcu tantum utantur et sagittis, idque anime causa, at modeste, et in tempore" (Cardwell, *Synodalia*, i, 119).

[2] For the bidding of holy-days and fast-days, see Frere and Kennedy, iii, 29; for the holy-days to be observed, see *ibid.*, p. 176; for the Act referred to in the Article see 5 *Elizabeth*, c. 5; and for the regulations governing the appointment of fast-days, see Frere, *History of the English Church in the reigns of Elizabeth and James*, pp. 101–2.

9. *Item*, whether any minister take upon him not licensed to preach or expound the Scriptures, or whether in the beginning or in the end of their sermons they do not pray [1] orderly for the preservation of the Queen's Majesty, yielding to her Highness the title to be Queen of England France and Ireland, Defender of the Faith, and in all causes spiritual and temporal and over all persons supreme head and governor under Christ in these her Kingdoms and dominions; and whether your minister doth not read the Queen's Majesty's Injunctions quarterly at the least; and whether he do omit upon any Sunday the reading of a part of a Homily at the least if there be no sermon? No. 24. Parker. No. 23. Aylmer. No. 11. *ibid.*

10. . . . . .
contrary to the Holy Scriptures of which . . . . . .
and ceremonies to the great slander of . . . . . .
breeding of factions and schisms among her Majesty's [faithful] people, or say that the order herein expressed ought [not to be] observed or affirm the same to be contrary to the Word of God? No. 20. *ibid.*

11. *Item*, whether any minister hath used the Form of Thanksgiving or Churching of any woman after childbirth being unlawfully begotten with child otherwise than in form of a penitent person viz.: in a white sheet, and that to be done upon a Sunday or Holy-day, or else take a sufficient caution that she shall not depart the parish before she hath performed such penance as shall be enjoined her by the Ordinary; or whether your minister will not church their parishioners' wives after childbirth according to the form set down in the Book of Common Prayer; or doth use to axe the banns of marriage between any two parties twice in one day contrary to the order provided? [2] No. 11. Cooper's Injcts. for Lincoln (1577). No. 20. Aylmer.

12. *Item*, whether any minister or deacon in your parish not licensed under the Ordinary's seal serve two cures; or whether your minister coming out of another diocese hath not the Ordinary's letters-testimonial concerning Nos. 10 and 28. *ibid.*

[1] See "the form of bidding the prayers," Frere and Kennedy, iii, 28.

[2] The Prayer Book ordered the banns to be asked "three several Sundays or holy-days."

as well the cause of his departure as also his behaviour; and what stipend your curate hath by the year?

No. 44. *ibid.* 13. *Item*, whether your minister or any other have taken away any part of any church chapel or almshouse within your parish; or have made any spoil or waste upon his benefice either in his timber or woods by felling trees in the churchyard or otherways; and to what use such trees have been employed; or hath suffered his chancel building or other houses appertaining to his parsonage or vicarage to fall into ruin or decay?

No. 1. *ibid.* 14. . . . . .

the sacraments be not reverently [ministered] accordingly [and] whether he do administer the sacrament of the Lord's

No. 17. Parker. Supper to any standing or sitting, or put back any from the Communion disposed to receive, or do not administer the Communion in both kinds of bread and wine, or do omit

No. 33. Aylmer. the sign of the cross in baptism or the ring in marriage[1] according to the form set down in the Book of Common Prayer; and whether on Wednesdays and Fridays the Litany and other prayers be not said accordingly as is therein mentioned; and whether you heard by common fame your minister to have offended in any of the premisses?

No. 14. Aylmer. 15. *Item*, whether doth your minister present such quarterly as refuse to come or send their families to be catechized?

No. 30. *ibid.* 16. *Item*, whether your minister use the days of perambulation accustomed, or there use any other prayers or ceremonies than the 103rd and 104th psalms, the Homily for that purpose, the Litany and such like sentences as are appointed by Injunction in that behalf?

No. 17. *ibid.* 17. *Item*, whether your minister be a peacemaker and exhorter of his parishioners to Christian love and concord, and such a one as is no sower of discord among his neighbours; and doth he not diligently visit the sick and comfort them, exhorting them to contribute by will for relieving of the poor as their ability shall serve; and

[1] This is the first reference in the visitation documents to neglect in connection with Baptism and Marriage.

whether hath your minister refused to bury the dead; or being requested to visit the sick hath your minister refused so to do; and whether have you heard by common fame your minister to have offended in any of the premisses, or hath your minister neglecting his cure suffered the dead to lie unburied days or day or many hours after they have been brought to the churchyard there to be buried? No. 19. Ryl. Arts. (1559).

18. *Item*, whether . . . . . Nos. 26 and
above 40 days . . . . . 29. Grindal.
so licensed whether . . . . . .
curate or whether doth . . . . . No. 26.
hospitality at his living . . . . . Parker.
20£ in the year the fortieth part thereof to the . . . .

19. *Item*, whether any minister do forsake his function and give [himself] to any other trade of life than is fit and incident to his calling? No. 6. Parker.

20. *Item*, whether your minister use any excessive or unseemly kind of apparel not agreeable for his calling, any high or great ruffs about their necks or any light coloured garments; or useth not to wear on the Sundays and Holy-days the square cap appointed for his calling, or in his other goings; or doth not your minister ordinarily wear his surplice on the Sundays and Holy-days and especially at the ministering of the Lord's Supper, and do use all other ornaments of the church as he is appointed to do? No. 29. Aylmer. No. 17. Parker.

21. *Item*, whether is your minister noted or suspected of any notorious crime, or a quarreller; or doth he keep any suspected woman in his house; or being not married any woman not of near kin unto him; or resort to the company of any suspected woman; or suspected of letting his money to usury directly or indirectly; or is there any . . . report or fame of any the premisses? No. 24. Aylmer.

22. *Item*, whether have you any schoolmaster teaching in your parish openly or in any gentleman's house privately that hath not the Ordinary's license; or whether is he reputed to be of sincere religion and conversation and frequenteth the church to hear Divine Service or no; what is your schoolmaster's name and how long he hath continued in your parish; or whether doth your minister No. 49. *ibid.*

or schoolmaster arrogate unto himself any supremacy or absolute authority within his parish without controlment of any superior, not acknowledging his Ordinary's authority over him?

No. 2. *ibid.* 23. . . . . Book of Common Prayer, ... Great English Bible; the two . . . . . of Erasmus in English; . . . . . the Table of the Ten Commandments and all others whole and untorn: a convenient pulpit . . . Communion table and a frame; a linen cloth to cover the same; some covering of silk or such like; a communion cup of silver and cover of the same; a decent surplice with sleeves; a sure coffer with two locks for the register book; a strong chest for the alms' box with three locks thereto, and all other things requisite?

No. 5. *ibid.* 24. *Item*, whether is your church sufficiently repaired, and churchyard decent and sufficiently fenced and kept sweet; if not in whose fault; or whether doth your minister use so to graze with his swine or other cattle the same, to the annoyance of the church or just cause of offence to his parishioners?

No. 37. *ibid.* 25. *Item*, whether have your churchwardens from time to time truly levied 12d. for every Sunday of those which absent themselves from church to the use of the poor; and whether have the churchwardens themselves been negligent in their duties and in frequenting Divine Service?

No. 43. *ibid.* 26. *Item*, whether any churchwardens or swornmen since the last visitation concealed any disorder or crime done in your parish and not presented the same to the Ordinary to be reformed; or be not yet reformed then to present the same again?

No. 42. *ibid.* 27. *Item*, whether any churchwardens delay unjustly to give account of the church-goods or detaineth any thing of the common stock; and whether is the poor men's box faithfully and indifferently kept and distributed to the poor; or whether any churchwardens have continued above one year without new election to their office?

No. 28. Grindal's Injcts. for Prov. of York(1571). No. 8. Aylmer. 28. *Item*, whether when any man is . . . . . tolled to move the people to . . . . . .

be any excessive ringing in time of . . . . . any abrogated Holy days ?

29. *Item*, whether any Lords of Misrule or players do dance . . . . . any unseemly parts in the church or churchyard ; or whether . . . . there any plays or common drinking kept in church or churchyard : who maintain and accompany such . . . No. 53. *ibid.*

30. *Item*, whether the parish clerk be appointed according to the custom of your parish ; whether he is obedient to the minister in such things as belong to his office, and useth diligence in keeping all things that belong to his charge decent and clean ; and whether he is able to read distinctly, or is he suffered to read anything in the church [1] belonging to the minister ? [1] No. 31. *ibid.*

31. *Item*, whether there be any in your parish that do refuse to come to Divine Service in their parish church ; or do not being of convenient age communicate thrice a year, and namely once at Easter ; or receiving have not signified the same to the minister in time convenient that he might examine them how they were instructed for the partaking so great and high mystery ? No. 46. *ibid.*

32. *Item*, where there be any in your parish that be suspected to go to mass or other secret meeting as prophesying [2] or any other kind of service or exercise than such as is appointed by authority and set down in the Book of Common Prayer ; any hinderers or deriders of true religion or those which profess hith† ; any maintainers of superstition or false opinions, or which hold or maintain anything contrary either to the Book of Common Prayer or the Articles of Religion set down by the clergy of both provinces ? Nos. 20 and 55. *ibid.*

33. . . . parish which at time of Divine Service do No. 36. *ibid.*

[1–1] Save only the first lesson and Epistle *erased*.

[2] This is the first example of the use of the word "prophesying" in the extant visitation documents. It may be due to the official use of the word in the royal letter to the bishops of May 7, 1577 (Cardwell, *Doc. Ann.*, i, p. 373 ; cf. the Queen's letter to Whitgift shortly after his consecration as bishop of Worcester, Strype, *Whitgift*, i, 163–4, where the word is specially used). If this official use influenced these Articles, it may help to date them about 1577.

. . . . [tal]king walking or other unseemly behaviour . . . churchyard or do any way disturb Common Prayer . . . any game or pastime abroad in these times; or sit in . . . alehouse in time of Divine Service; and who they be that receive them?

No. 39. *ibid.* 34. *Item*, whether on Holy days and especially on the Sabbath days there be any in your parish keep open shops for sale of wares; any that use on those days their occupations as in brewing, baking, cutting down of corn or grain, or labouring in their artificial trades; whether your butchers, walkers, fullers, or bargemen do use their occupations or trades on Sundays and Holy days; how long they have so used the same and what are their names?

No. 50. *ibid.* 35. *Item*, whether any in your parish be known or suspected to use witchcraft or sorcery charm enchantment or any unlawful invocation; any who take upon them to tell destinies or to . . . ee to things lost: any that resorted to such for help and counsel; and finally any swearers or blasphemers of the name of God among you; or any in your parish reported by common fame to have offended in any of the premisses?

No. 51. *ibid.* 36. *Item*, whether any be known or suspected or reported to be adulterers, fornicators, incestuous persons, bawds, or recetters of incontinent persons in their houses, or which convey or suffer them to go away before they make satisfaction to the congregation offended; any drunkards, ribalds, malicious contentious or uncharitable persons, common slanderers, makers of libels, revilers, sowers of discord among you; or whether have you heard by others of any such notorious livers or offenders within your parish?

No. 13. Cooper's Arts. for Lincoln (1574). 37. *Item*, whether any child being . . . . . her Majesty's reign that hath . . . . . your parish church but hath been . . . . . at home or their baptism deferred . . . . . their children to be baptized by the . . . . . where they are born; and where such children . . . . baptized . . . . . .

No. 52. Aylmer. 38. *Item*, whether there be any that had or now hath at

one time two wives, or any woman two husbands; any married within the degrees of consanguinity or affinity set forth in table for that purpose; and divorced, keeping company still together; any without law have forsaken their wives or husbands or live not together; any that have gone away from their wives or husbands and are again returned unpunished; any married that have made privy contracts or have married without the consent of their parents or governors; any married without banns thrice solemnly asked three several Sundays or Holy days, or out of the parish church where the solemnization ought to have been: in what place and what be their names; or any married without license the banns of marriage not thrice solemnly axed?

39. *Item*, whether there be any in your parish that setteth money to hire or that directly or indirectly taketh interest for the same; who they be and what is the manner of their usury; or whether any in your parish is so reported by others to do the like? No. 47. *ibid.*

40. *Item*, whether any set down in the last will and testament as executor do presume to execute or deal with the dead's goods before the will be proved; or any presume to administer before the ad[ministration be] committed unto them; any hinderers of the performance of such . . any forgers or changers of wills or any executors that have not performed the testator's will, especially in not paying . . . . legacies given to good and godly uses and to the poor . . . . . No. 48. *ibid.*

41. . . . heard or do know of any lands . . .
. . . . . appertaining to any church or chapel
. . . . . witholden from the same you shall show
. . . . . enied and by whom?

42. *Item*, generally whether you do know any of the Queen Majesty's Injunctions broken or any other ecclesiastical matter worthy of redress or no; and if you do by the oaths that you have taken you shall truly present it as well now as hereafter when it shall come to your knowledge. No. 59. *ibid.*

XIII

BISHOP WHITGIFT'S (?) ARTICLES FOR WORCESTER CATHEDRAL

1577 (?)

These Articles follow the foregoing in the manuscript and seem to belong to the same visitation. They have not been previously printed. The date 1577 can be assigned to them tentatively from the fact that Article 16 corresponds to *Item* 5 of Whitgift's Injunctions for Worcester Cathedral, 1577.

[Transc. *Liber Canonum* (A. xiv of the Documents of the Dean and Chapter of Worcester), f. 52.]

Articles to be inquired . . . . . .
in the visitation of . . . . . .
Lord Bishop of . . . . . .

1. First, whether this your College and Church . . . spiritual incorporation of clerks and . . . . . and all the members thereof be in all kind . . . . . subject to the Bishop of this diocese [1] as their du[ty] . . and so time out of mind have been commonly reputed ?

2. *Item*, whether by your statutes it be requisite that all and singular prebendaries presented to any prebend within this Church should first be instituted thereunto by the Diocesan before he should be admitted to any room or commodity in this Church, and whether it hath been so observed since the first foundation, and in whom and when the contrary was seen and suffered ?

[1] According to the episcopal return of exempt places and peculiars in 1563 "the dean and chapter of the Cathedral Church of Worcester do pretend and keep the said Cathedral Church . . . as exempted from the said Ordinary, only in causes of correction and probate of testaments and committing of administrations" (Frere and Kennedy, iii, 182).

1. *Imprimis*,[1] whether any member of this church at his first admission do swear to the observation of the statutes of this Church, and whether any be admitted or instituted dean, prebendary, or other minister of this church that hath not taken the like oath; and whether any bribes or rewards are given for the admission of any peticanons, singingmen, or any other scholar or officer into their rooms? Nos. 9 and 11. Piers's Arts. for Rochester Cath.(1576)

2. *Item*, whether your dean, archdeacon or other having dignities in your Church be resident or not; where they be resident; what other promotions livings or dignities every one of them hath; whether every one of them be minister or not; whether they use priestly and seemly garments according as they are commanded by the Queen's Majesty's Injunctions to do; and whether they do preach in their own persons when their course cometh? Nos. 8, 21, and 30. *ibid.*

3. *Item*, whether any of the preachers of your Church have yearly preached the full number of their sermons appointed and limited by the statute and ordinance of your said Church; and whether any have taken any money for preaching of any of the said sermons for others than the usual mulct which otherwise ought to be inflicted? No. 1. *ibid.*

4. *Item*, whether your [Div]ine Service be used and your Sacraments . . . form prescribed by the Queen's Majesty . . . . Prayer or other way; whether it be said or sung . . . . and then in all points according to the statute . . . . Church being not repugnant to any of the Queen's laws and injunctions; whether all that were wont to be bound or ought to come to it do so still, and whether every one of your said Church do openly communicate at the least thrice in the year? Nos. 2 and 7. *ibid.*

5. 7 *Item*, whether the Grammar School be well ordered; whether the number of the children thereof be furnished; how many wanteth and by whose default; whether they be diligently and godly brought up; whether any of them have been received in by money or rewards and by whom; whether the statutes, foundations, and No. 22. *ibid.*

[1] The first two items have their numbers struck out: Item here is changed to Imprimis, and the succeeding articles are renumbered.

other ordinances touching the said Grammar School, schoolmaster, or the scholars thereof, or any other having interest or doing therein be kept; by whom it is not observed and by whose default; and the like in all points you shall inquire and present of the choristers and their master?

Nos. 25 and 26. *ibid.*

8. *Item*, whether all your officers of your Church as well within as without do their duties in all points obediently and faithfully; and whether the dean, stewards, treasurers, bursars, receivers, or any officers having any charge or any ways being accountant to the said Church do make a plain faithful and true account at such days and times as be limited and appointed by the statutes or customs of the said Church, making full payment really of all arrearage; whether any money or goods of the Church do remain in any man's hands; who they be and what sums remain?

9. *Item*, whether you have necessary ornaments . . . whether your church be sufficiently repaired . . . . . or annuity is there towards the repairing . . . . . and in whose hands or custody it remaineth?

Add this to the third article.

No. 9. Whitgift's Arts. for Worcester (1577).

Item, whether any which preach in this cathedral church . . . in their usual prayers at sermons unto her Majesty her . . . unto her by the laws and statutes of this realm?

10. *Item*, what yearly stipend every peticanon singing-man and other member of the choir hath or ought to have, or whether any part of that be detained from them; or is there any layman or any other that hath any of the said rooms which doth not daily give their attendance and serve and do there as one of that number; or whether the absents be punished, and the same be divided among the others of the choir that are diligent according to the ancient orders of your choir?

No. 19. Piers.

11. *Item*, whether there be in the church or precincts and limits thereof any usurers, drunkards, adulterers, fornicators, incestuous persons, or suspected of incontinent living, swearers, sowers of discord, common gamesters at tables or other unlawful games; any that favoreth not religion now established or speaketh against any of the

Queen's proceedings; or such as refuse or neglect to repair duly to the church to service or do not receive the Communion twice in the year at the least yearly, or suspected of any of the crimes above named?

12. *Item*, whether the almsmen do go to the church duly and wear such apparel as have been usually appointed for them? No. 28. *ibid.*

13. *Item*, whether the ornaments and statutes of your college not being repugnant to the laws of God nor of this realm be in all points observed and kept, as also all monitions and injunctions at any visitation or heretofore given by your Diocesan or Visitor for your better performance thereof; whether they be not wholly registered in your Chapter Book, and in whose default? No. 12. *ibid.*

14. *Finally*, you shall present what you think necessary or profitable for the Church to be reformed and of now (*sic*) to be appointed and ordered in the same.[1]

[15. . . . . 40*£* appointed to be given to the poor the 40*£* . . . . in the highways bestowed accordingly as is . . . . . .

[16. Whe]ther is your church and all necessary edifices within the precinct thereof maintained and kept in good and sufficient reparations, viz.: in lead, timber, the pavements, stone-work, glazing and such like; and whether your conduits for water to come to every place where by ancient custom it hath used to come for the use of all those that have interest therein?

[1] This is marked "last," but two bits which follow overleaf seem to belong.

XIV

BISHOP WHITGIFT'S INJUNCTIONS FOR WORCESTER CATHEDRAL

1577.

The *Liber Canonum* of the Dean and Chapter contains a series of *Detecta* at the visitations of the Cathedral, but it begins only with Whitgift's next visitation in 1580 (f. 59). Others follow down to 1639. This document has not been printed before.

[Transc. *Liber Canonum* (A. xiv of the Documents of the Dean and Chapter of Worcester), f. 138.]

Injunctions given the 23rd day of June in the year of our Lord God 1578 to be observed by Mr. Dean and Prebendaries and all other members of the Cathedral Church of Worcester as to them respectively appertaineth by the Reverend Father in God, John, Bishop of Worcester, in his first visitation begun 1577.

Imprimis, it is ordered that Mr. Dean shall preach in the Cathedral Church either by himself or his deputy yearly upon the first Sunday in Lent, Easter Day, Whitsunday, Trinity Sunday and the first Sunday after Michaelmas Day. And that from and after the feast of St. John Baptist next ensuing there be every Sunday other than such Sundays as are appointed to Mr. Dean, as is aforesaid, a sermon preached by one of the prebendaries or his deputy in the place accustomed ; this order to begin of the Subdean and so of the next senior until every one successively and orderly have preached : and so to begin of the Subdean and senior again so that there be no Sunday intermitted.

No. 2. Grindal's Injcts. for Bangor (1576).

2. *Item*, that the Chapter clerk for the time being shall every quarter day beginning upon the same St. John Baptist's Day next coming set down in writing in a table placed

in the usual stall within the choir the several name of the prebendary and the Sunday unto whom it belongeth to preach for every Sunday in that quarter of the year following.

3. *Item*, if it shall happen any of the prebendaries do not preach either by himself or his deputy licensed any on † Sunday to him appertaining as is aforesaid, but that his place is altogether unoccupied, then the said prebendary so offending for every such offence shall forfeit 20*s.* to be stayed out of his wages or receipts due to be paid unto him by the Treasurer. And further it shall be lawful for the said Treasurer with the consent of Mr. Dean to bestow the same 20*s.* upon the poor at their discretions. And if the said Treasurer do not stay the said sum of 20*s.* aforesaid and bestow the same accordingly, then the said Treasurer shall forfeit 40*s.* to be employed to such uses as the Dean and Chapter shall think most convenient. No. 3. Whitgift's Arts. for Worcester Cath. (1577)

4. *Item*, if it shall happen that whereas any of the prebendaries doth not preach himself, neither hath appointed any licensed preacher known unto Mr. Dean and the Treasurer four days before his days of preaching to preach his said course, that then if Mr. Dean do appoint any sufficient preacher to supply his want so that any lawful preacher happeneth to come and do supply and satisfy the negligence of the same prebendary in preaching, the same prebendary shall forfeit 10*s.*, whereof 6*s.* 8*d.* shall be paid as is aforesaid by the Treasurer to the same preacher that then shall supply the defect of the prebendary so offending if he will accept it; and the other 3*s.* 4*d.* shall be given to the poor in manner and form aforesaid; and upon like penalty to the Treasurer making default herein as is aforesaid, which so forfeited by the Treasurer shall be bestowed as to the Dean and Chapter shall be thought best.

5. *Item*, that the conduits with their springs, leads, and conduit pipes be from time to time sufficiently repaired at the costs and charges of the said Mr. Dean and Chapter as hath been accustomed; and that neither Mr. Dean neither any other prebendary or peticanon or any other having interest unto the use of the water be by any means, No. 16. *ibid.*

hindrance, or prejudice either by interruption or other unreasonable use thereof or by suffering any other to have access thereunto or carry away the same whereby any member of the said Church shall want or be cut off from the use of the said water as to him appertaineth ; upon pain, upon lawful and probable proof thereof made before the Dean and Chapter, the party so offending shall forfeit for every such offence 40*s*. And that it shall be lawful for the plumber upon reasonable request and in due time to have ingress and egress into every man's house where any such leads or conduit pipes are to see whether they be broken or abused and to amend that which is to be repaired. And that he or they that deny or withstand the same shall forfeit for every such offence 40*s*. to be levied as is aforesaid and to be bestowed by the Treasurer with the consent of the Dean and Chapter upon the poor as to them shall be thought good.

No. 17. Grindal's Injcts. for York Cath. (1572).

6. *Item*, that Mr. Dean and Chapter shall forthwith take order that the beadsmen or the sextons beginning of the senior shall weekly and successively see that the Cathedral Church is kept clean : and that in the time of public service or of sermons there be no walking, talking, crying, or playing of children, or fighting or brawling of dogs ; that from henceforth they refrain to walk or talk or to suffer their children or dogs to come or to be brought to church, to the hindrance of the preacher and auditory, as they will answer to the contrary according to the statutes provided against disturbers of Divine Service and of the preacher, etc.

7. *Item*, that there shall be two parts of the prebendaries always resident and keep hospitality according to the statute provided in that behalf. And that the penalties appointed by the said statutes for such as make default therein be levied taken and employed accordingly.

8. *Item*, that there shall be an inventory indented made before the last day of August next ensuing of all such implements as have been belonging unto the peticanons, whereof one part shall remain with the Dean and Chapter, and the other part with one of the peticanons whom they

shall choose. And that the custody of the same implements be committed to Mr. Dean, Subdean, and Treasurer to be kept in their Treasure house until further order be taken herein.

9. *Item*, that these injunctions shall be published and openly read in the said Chapter house in the presence of the Dean and Chapter and of other to whom they shall appertain upon receipt thereof with as convenient speed as may be. No. 13. Parker's Injcts. for Cant. Cath. (1570).

In quorum fidem et testimonium, etc.

The form of sealing.

XV

BISHOP BARNES'S INJUNCTIONS FOR DURHAM DIOCESE

1577.

Richard Barnes (1532–1587) was consecrated suffragan-bishop of Nottingham in 1567. He was translated to Carlisle in 1570, and thence to Durham in 1577. These Injunctions belong to his first visitation of the last diocese, of which he wrote a report early in 1578 to the Lord Treasurer. It is printed in Strype (*Annals*, ii, 2, p. 108).

[Trancs. *Ecclesiastical Proceedings of Bishop Barnes* (Surtees Society, vol. 22), pp. 13 ff.]

Certain Monitions and Injunctions given by us Richard, by God's divine providence, Bishop of Durham, to the clergy and churchwardens within our diocese, and to every of them respectively, in our Synod by us celebrated and holden at Durham in the Galilee within our Cathedral Church there, on Tuesday the first day of October 1577, *and the first year of our translation to the See of Durham aforesaid, as followeth:*

No. 42. Whitgift's Arts. for Worcester (1577).

1. *First*, we monish and straightly enjoin and command that all and singular the Queen's Majesty Injunctions be in all respects duly and faithfully observed, performed and fulfilled, of all and singular persons to whom the same doth appertain under the pains and censures ecclesiastical.

Nos. 3 and 36. Grindal's Injcts. for Prov. of York (1571).

2. *Item*, that the parsons, vicars, curates, and churchwardens do within their several parishes take order, and see that the Blessed Sacrament of the Body and Blood of our Saviour Jesu Christ be reverently ministered and received in every parish church at least once every month; and that they see and diligently look that all and every their parishioners being above fourteen years of age do openly receive the Holy Communion in their parish church at least thrice every year, whereof at the feast of Easter to

be once. And if any shall not receive the Holy Communion thrice, as abovesaid, that they fail not to make due presentment of the names and surnames of such yearly at the general synod holden after Easter.

3. *Item*, that no notorious adulterer, fornicator, incestuous person, filthy and common drunkard, horrible swearers or blasphemers of the name of God, curser or banner, or beater of father or mother, or known usurer, or any other notorious open evil liver, be admitted to the Holy Communion before they shall first be reconverted, reconciled, or punished. And we monish and require every parson, vicar, and curate, within his several cure, that, whensoever they shall note or perceive any to be suspected to be such offender, they forthwith, taking the churchwardens with them, go to such suspected person and seek by all means to reduce such offender, and to reclaim him if they can. And if they cannot do so, then they forthwith make presentment thereof to the Ordinary, or to the Queen's Highness' Commissioners for causes ecclesiastical within the diocese of Durham.[1] No. 15. Aylmer's Arts. for London (1577).

4. *Item*, we monish and straightly charge that none be admitted to the Holy Communion which are not confirmed and which cannot say the Catechism perfectly, if the said person be under the age of thirty years; and that none above the age of thirty years be thereunto admitted unless they can perfectly say the Lord's Prayer, the Articles of the Christian Faith, and the Ten Commandments; and that none be suffered to be married or become godfather or godmother . . . any infant at baptism; and we straightly charge and command that the parsons, vicars, and curates do diligently . . . Sunday, for the space of an hour before Evening Prayer . . . in churches and chapels teach the children and young folks the Catechism, examine and appose them in the same; and that yearly at every synod and general chapter they shall give the names of all No. 16. *ibid.* No. 24. Parker's Arts. for Winchester (1575). No. 13. Aylmer.

[1] The Surtees Society's editor prints a Commission for the province of York, July 26, 1570; but there was a special Commission issued for the diocese of Durham dated July 22, 1576, and to this Barnes doubtless refers (*Camden Miscellany*, vi, 29, n.).

parents, masters, and dames, that shall refuse or defer to
No. 14. *ibid.* send their children, servants and apprentices to learn the Catechism, and all such, as being sent, shall stubbornly refuse to learn or be taught the same.

No. 33. Grindal. 5. *Item*, that no Communions or Commemorations (as some call them) be said for the dead, or at the burials of the dead; or anniversaries or month's minds be used for the dead; nor any superfluous ringing at burials; nor
No. 8. Aylmer. superfluous ringing on All Saints' Day at night, or on the day following, of old superstitiously called All Souls' Day.

No. 7. *ibid.* 6. *Item*, that no popish abrogated Holy-days be kept holily, nor any Divine Service publicly said or celebrated on any such days; nor any superfluous fast be used as those called the Lady fast, or St. Trinyon's[1] fast, the Black-fast,[2] St. Margaret's fast,[3] or such other, invented by the devil to the dishonouring of God and damnation of the souls of idolatrous and superstitious people.

No. 14. Whitgift. 7. *Item*, that no rites or ceremonies be used at the ministration of the Sacraments and celebration of Divine Service, other than are expressed, set down, and prescribed in the Book of Common Prayer and administration of Sacraments; or any there prescribed be omitted, or neglected, or left unused; and that the parsons, vicars, and curates at ministration of sacraments wear clean and comely surplices; and that they abroad do wear clerkly
No. 20. *ibid.* and decent apparel, as gowns or cloaks with sleeves of sad color, and none unseemly apparel, as great ruffs, great breeches, gascogne hose, scalings, nor any other like monstrous and unseemly apparel, only round cloaks when they ride the † cast off the mire and dust may be used, but not otherwise. And we charge and require you in the Lord that you by all means endeavour yourselves to frame your lives and conversation, so that you may be lively patterns and wholesome examples to your flocks in all modesty, sobriety, faith, zeal, and godly conversation.

[1] A northern corruption for St. Ninian.

[2] A Black-fast included abstinence not only from flesh-meats, but from the *lacticinia*.

[3] St. Margaret of Scotland (*d.* 1093), canonized in 1250 by Innocent IV.

8. *Item*,[1] that no midwives, nor any other women, be suffered to minister baptism; but if the infants be weak and the parents likewise, that they cannot expect the Sabbath day, that the minister or some other godly and discreet person (in that extreme necessity only) do baptize such infants at home. And that you hereof admonish your parishioners, and therewithal also teach them, that if any infant die without public baptism first to it ministered, that the same is not to be condemned or adjudged as a damned soul, but to be well hoped of, and the body to be interred in the churchyard, yet without ringing or any Divine Service or solemnity,[2] because the same was not solemnly professed and received into the church and congregation. And we charge and command you duly, from time to time, to present the names and surnames of all such women as shall take in hand or enterprise to baptize, or at the child's birth use superstitious ceremonies, orisons, charms, or devilish rites or sorceries. No. 50. Aylmer.

9. *Item*, that no parsons, vicars, curates, or other persons ecclesiastical, being unmarried, do hereafter retain or keep any women in his or their houses other than such as are allowed by the Injunctions;[3] nor that any of them do haunt or frequent any common taverns or alehouses, or any unlawful games, as carding, dicing, bowling, dancing, or such like, or any fencing-schools, May games; nor that any of their mansion houses be kept as alehouses, taverns, or houses of gaming and such evil rule; and that their houses and chancels be forthwith repaired, and that they settle themselves to the uttermost of their ability to keep godly hospitalities, and do not let out, lease out, or tavern No. 21. Whitgift. Nos. 4 and 5. *ibid.* No. 18. *ibid.*

[1] Barnes on his own authority withdraws the function of baptism in emergency from women. The Prayer Book made no distinction of sex in such cases, and a canon forbidding women to baptize was deleted from the code of 1575 (Cardwell, *Synodalia*, i, 135). For the subject of lay baptism, see Paget, *Hooker's Ecclesiastical Polity* (v), pp. 206 ff., and for baptism by midwives, see Frere and Kennedy, ii, p. 58, n. 2.

[2] Barnes is following the older canon law: the Prayer Book rubric forbidding the use of the Burial Service over the unbaptized was not inserted until the Caroline revision.

[3] i.e. the Canons of 1571.

out, their livings under pain of deprivation, and other censures ecclesiastical.

10. *Item*, that all and every the parsons and vicars within this our said diocese of Durham do diligently attend and take care that their cures and churches be well and duly served, and with none other but with such as first shall bring and openly show to them, or to the churchwardens, our licence under the subscription of our name, and under our seal for causes ecclesiastical within this our said diocese commonly used; nor shall suffer nor permit any to teach schools, either publicly, or privately in any private houses within their parishes, unless they shall bring licences first from us under our hand and aforesaid seal; but if any shall otherwise attempt, shall both inhibit them, and forthwith present their names and surnames, and the house where they shall be received, unto us or our vicar-general; and likewise that no foreign preacher, that is to say strange preacher, and not resident within our diocese, shall be received or admitted to preach in any of your parish churches, or chapels, or other places, unless they shall bring first our testimonial from us of their subscription to the orders and articles by her Highness' special direction to us prescribed in this behalf.[1]

Nos. 10 and 28. Aylmer.

No. 22. Whitgift.

11. *Item*,[2] that all and every parsons, vicars, and curates, within or of this our said diocese, which shall not be licenced as is aforesaid to preach, shall duly, painfully and freely teach the children of their several parishes and cures to read and write; and such as they shall by good and true trial find to be apt to learn, and of pregnant capacity, then they shall exhort their parents to set them to schools and learning of the good and liberal sciences; and such as they shall try to be inapt, and of no pregnant art nor good capacity, they shall move and require their parents to set to learn husbandry, or other good crafts, that yet so they may grow to be good members to the

[1] See the canon "Concionatores" of the code of 1571 (Cardwell, *Synodalia*, i, 126).

[2] The first part of this injunction, providing for teaching by non-preaching clergy, is taken from the Canons of 1571 (*ibid.*, i, p. 122).

Country and commonweal ; and we will and command that the said parsons, vicars, and curates, and every of them shall at least every year once, in Lent, or else so often as they shall think good and expedient, try and examine [1] all and every their parishoners (whom they shall think meet) of their skill and knowledge of their duty to God and their neighbour, of the Articles of their faith and the Commandments of God, and their understanding of the Catechism and affection in religion ; and whomsoever they shall find defective in that behalf, they shall unto such either give short and expedient time to learn, or seclude them from receiving the Holy Communion, if they shall refuse to learn or be instructed ; and of their doings in that behalf they shall duly certify and advertise as at every . . . .

No. 16. Aylmer, and No. 8. Grindal.

12. *Item*, we ordain, constitute, or decree that yearly there shall be two general synods celebrated and holden at Durham in the Galilee there, the one on the Tuesday next following the first Sunday after Easter, and the other on the first Tuesday after the feast of St. Michael the Archangel, yearly ; at which we straightly enjoin and charge all and singular parsons, vicars, and curates, ministers and deacons, to be personally present and attendant, then and there to do and receive as the nature of the synods require; and likewise that yearly our chancellor or vicar-general shall at some convenient church within every ward and deanery, celebrate and keep two general chapters, the one always to be holden and kept within the month of January, and the other in the month of July ; whereat, being assisted by our archdeacons within their several offices, and by our referendary by us to be named and assigned, examination shall be had of the progress in learning and studying of the Scriptures of the parsons, vicars, and curates, ministers and deacons ; and exercises and taxes † (tasks) shall be enjoined and required of them ; and inquisition shall be made of their manners, lives, conversations, and demeanor, and of the due execution of their offices and serving of their cures ; and the same the churchwardens shall be called to present all faults and defaults, done or

No. 16. Guest's Arts. for Rochester (1571).

[1] See, Frere and Kennedy, iii, p. 259, n. 2.

perpetrated contrary to these our monitions, or any part of the same; and all such compertes to be exhibited and presented to us within eight days after the end of the said months of January and July, and either of them.

13. *Item*, we monish and straightly enjoin that at the beginning of every such chapter there shall be a sermon, and after the sermon, shall be sung the hymn "Come Holy Ghost, Eternal God proceeding" etc.; and after the same, especial prayers to be made for the Queen's Majesty, for the Church, the prosperous estate of the commonweal, and good success and increase of religion and of the gospel etc. and for the afflicted and persecuted members of the church; and that done, then proceed to the chapter to celebrate the same, first openly reading the Queen's Majesty's Injunctions and these our monitions, and exacting presentments of the churchwardens thereupon, and then to the examination of the clergy.

14. *Item*,[1] we monish and straightly charge and command all and singular parsons, vicars and curates within our diocese that at the least four times yearly they openly, upon some Sundays in time of Divine Service, give warning unto their parishioners that young folk by the laws of God may not marry without the consent of their parents, and that no young man hath power to contract matrimony before he be fully sixteen years of age, nor any woman before she be fully fourteen years of age; and that all privy contracts are against the laws, and the offenders are sharply and severely to be punished.

No. 19. Whitgift.

15. *Item*, that you the parsons, vicars, and curates do duly and diligently note and present unto us in writing, at every synod and general chapter, the names and surnames of all such persons ecclesiastical, priests or deacons, as have relinquished and left of the ministry, or refuse to minister, giving themselves to secular functions, as to be gardeners, stewards to gentlemen, or such like; and also who receiveth, relieveth, harboureth or retaineth any such disloyal persons, and of their conventicles.

[1] This injunction is taken from the Canons of 1571 (Cardwell, *Synodalia*, i, p. 122).

16. *Item*, we monish you that do not solemnize matri- No. 58.
mony between any persons from the first Sunday in Lent Aylmer.
until the first Sunday in Easter; nor between any persons unless the banns shall be first solemnly published three several Sundays or Holy-days, and thereupon no lawful impediment found; nor between any notorious adulterer or fornicator, before they shall be reconciled; nor between any persons within the degrees of consanguinity and affinity by the laws prohibited.

17. *Item*,[1] we straightly charge and command that none of our archdeacons, chancellors, or commissaries, or any other persons occupying or exercising ecclesiastical jurisdiction within our diocese of Durham in any places, exempt or not exempt, shall commute any penance or correction for sin, or any ecclesiastical crime or offence, into any pecuniary sum, or take any money or sums of money for releasing the same, under the pains of deprivation from their livings and jurisdictions, or other censures ecclesiastical, by us to be inflicted.

Monitions especially given to the Churchwardens of every parish within our said diocese of Durham which we straightly charge all and singular the parsons, vicars, and curates of this our said diocese quarterly duly to publish to the churchwardens and parishioners within their several cures, and to attend that they execute the same.

[18]. (1). *Imprimis*,[2] we monish and enjoin that the churchwardens shall be yearly upon the Ascension day chosen, and upon the Sunday then next ensuing, shall be openly sworn, by the parson, vicar, or curate, in the presence of the parishioners that day and time assembled in the church at prayer and Divine Service; which Sunday,

[1] Commutation of penances was an old abuse specially forbidden by the Canons of 1571 (*ibid.*, i, 119). The commutation of any penance "into any mulct pecuniary" by any "having ordinary jurisdiction ecclesiastical, or any their officers or deputies" was forbidden by the Canons of 1575, and only allowed in "great and urgent" cases, and with "the consent of the bishop of the diocese and under his hand and seal" (*ibid.*, i, 137–8).

[2] No such details about the election of churchwardens have been met with. For the rest of the injunction see Frere and Kennedy, iii, p. 283, nn. 1–3.

afore Evening Prayer, we do assign for the churchwardens of the former year to give up and make a full and perfect account of their receipts and expenses about the church's affairs the last year by them laid out; and
No. 27. Whitgift. shall make full payment to the hands of the new churchwardens of all sums of money remaining in their hands or charge, and full delivery of all church-goods, books, and other implements and furnitures, which do appertain to their church, unto the said new churchwardens; which account, payment, and delivery we command to be registered in the register book; and we will and command that the oath written after these our injunctions be duly ministered to the churchwarden as is aforesaid.

[19]. (2). *Item*, we monish, charge and command the churchwardens of every parish and chapel that they diligently and faithfully attend to the due execution of all and every the Queen's Majesty's Injunctions, and these our monitions, and faithfully at every general chapter present the names and surnames of all and singular violators and transgressors of the same, without partiality, of what estate, degree, or calling so ever the same shall be.

Nos. 2 and 4. Aylmer. [20]. (3). *Item*, we monish and charge that they take diligent care and present order that their churches and chapels be well repaired, and cleanly kept; that they have all necessaries and comely furniture and implements, and all books requisite before Christmas next, under pains of interdiction and suspension to be pronounced against themselves; and that all balks or hearses, whereupon lights or serges were in time of popery used to be set, and all the remnants of roodlofts and remnants of altars, and all corbel-stones whereupon images have been placed, be utterly removed out of the churches and chapels before Christmas next, and the places where they stood pargetted over with lime, under the pains aforesaid.

No. 34. Whitgift. [21]. (4). *Item*, that the churchwardens take order and diligently see that no fairs or markets be holden or kept upon Sundays; nor any pedlar or other open or sell any wares in any churches, church-porches, or churchyards at any time at all, nor in any place, in time of Divine Service,

of sermons or ministration of sacraments; nor that during such times any beggar be suffered to sit, lie or stand begging abroad; nor that any taverns, alehouses or victualling houses, during such time be kept open, or any victual sold, nor any gaming used; but if any persons whatsoever shall offend against any part of this our monition, they, with convenient speed and duly, present the same.

The furniture,[1] *implements, and books requisite to be had in every church, and so commanded by public authority:—*

Implements
- A decent communion-table upon a frame.
- A decent baptistry or font.
- A decent pulpit.
- A convenient place for the minister to say Divine Service at.
- A chest with three locks for the poor.

Furnitures
- Clean linen cloths for the communion-table.
- A covering for the same of buckram or such like.
- A comely surplice.
- A communion cup of silver with a cover.

Books
- A Bible of the largest volume.
- A Communion Book likewise.
- Two Psalter Books.
- The two books of Homilies.
- The Postils.
- The Tables of degrees of Consanguinity and Affinity allowed and forbidden for marriage.
- A register book.
- *The Defence of the Apology.*
- And these our Monitions.

[1] This is the now usual list of Elizabethan church "furniture." Two new books, however, appear: (i) the "postils"—expositions of the Gospels and Epistles—written abroad and translated into English by Arthur Golding. The ordering of such books seems to have been peculiar to the diocese of Durham. (ii) *The Defence of the Apology* issued in 1567, and enlarged in 1570 and 1571. This is the only forthcoming diocesan order covering its provision: but the order cannot have been peculiar to Durham, as the volume is known to have been bought by parish churches in other dioceses. On Jewel's works in churches, see Parker, *Correspondence*, Nos. ccxliii, cccxix.

The Oath which the parsons, vicars, and curates shall minister to the Churchwardens :—

You that be chosen to be churchwardens of this church or chapel for this next year do swear by God and the Holy Gospel, before you laid, that you shall execute the said office effectually and diligently to the advancement of God's glory, and the commodity of this Church and parish. The Queen's Injunctions and the Ordinary's Monitions you shall observe, and so far as in you lieth cause others to observe ; and the violators of the same, you shall duly and without all partiality present and detect [to] the Queen's Highness' Commissioners for causes Ecclesiastical within this diocese, or to the jurates and swornmen, or to the Chancellor. And you shall yield and give up at the year's end a faithful and true account of all sums by you received and laid out for the use of the church ; and all such sums of money, church implements, furnitures and books, as then shall remain under your charge, you shall faithfully and fully pay over and deliver to your successors. So God you help by Jesu Christ.

That done the minister shall openly read unto them the Queen's Injunctions and the Ordinary's Monitions.

ALL and singular the which monitions aforesaid, given to our said clergy be in number seventeen, and all and singular our aforesaid monitions given to the churchwardens in number four, We the said Reverend Father, repeating the same in form, nature, and strength of monitions and injunctions, do publish and give, straightly charging the same, and every clause, part and parcel of the same, of all and every our aforesaid clergy, churchwardens, and others respectively to be duly, inviolably, and fully observed, fulfilled and kept, under the pains of excommunication, suspension, interdiction, and other censures ecclesiastical. In witness thereof unto these presents we have set our greater seal. Given at Durham in the Galilee, the Synod there celebrated, on the Tuesday the first day of October as before is noted. Decreeing copies and true transcripts

hereof to be freely delivered to our Vicar-General, and to our Archdeacons of Durham and Northumberland, to the keeper of the peculiar ecclesiastical jurisdiction of the Dean of Durham and the Chapter, and they with all convenient speed to deliver copies hereof to every parish and chapels within our said diocese, receiving only eight pence for every copy, to be paid by the curate and churchwardens by equal portions, for the writing thereof, and no more.

XVI

ARCHBISHOP SANDYS'S ARTICLES FOR YORK CATHEDRAL

1578.

Sandys was translated from London to York in 1577. This document and the two following belong to his primary visitation. The citation was issued to the Dean and Chapter of York Minster on December 9, 1577 (*Sandys Register*, f. 41), and the visitation began on February 17, 1578, and continued to October 5, of the same year. During the same months the metropolitical visitation of the province was carried out. These Articles have not been previously printed.

[Transc. *Sandys Register*, f. 43ᵛ.]

Articles ministered by the most reverend Father in God, Edwin, by the providence of God Archbishop of York, primate of England and metropolitan, to the Dean, Canons, Prebendaries, Vicars-choral, and other officers and ministers within the Cathedral Church of York and appertaining unto the same, in his metropolitical visitation begun in the Chapter House of the said Cathedral Church the 17th day of February 1577 in the first year of his translation unto the Archbishopric of York.

[1]. *Imprimis*, whether the Dean, Canons, Prebendaries and all other the officers and ministers of the said Church or appertaining unto the same besides the vicars-choral have been and now be resident in the same Church and attending and discharging their functions, offices, and duties according to the foundation, erection, statutes, customs and ordinances of the said Church and the laws and statutes of the realm of England in that behalf provided and set forth ; and if there be any offender amongst you herein, what is his or their name or names, and wherein is such his or their default or offence in anything inquired

of in this article, setting down the nature and quality of such fault or offence?

[2]. *Item*, whether the statutes of the Church be duly kept and observed by the Dean, Residentiaries and others chargeable with the keeping and observation of the same as they ought to be by the laws of God, the tenor of the same, and by the laws and statutes of this realm, yea or nay; and if not, then which of the same statutes, not being repugnant to the laws of God nor the laws and statutes of the realm of England, be not kept, and by whom, and for what cause not kept or observed?

3. *Item*, whether any officer, minister, or member of the said Church have heretofore holden, maintained, taught, preached, published, or set forth by word or writings directly or indirectly specially since the 8th day of February 1575,[1] or now do hold, teach, or maintain any argument, matter, or doctrine against the Scriptures or Word of God or the religion publicly received and set forth, or against the form of the Book of Common Prayer in any respect; or any that use to say mass or hear mass; or that use to say the popish mattins or evensong or other superstitious prayers; or that be favorers of the Romish religion; or do any way relieve or contribute towards the relief of any papist or disobedient person in religion now being beyond the seas or in prison or at commandment with the realm, yea or nay of your knowledge, belief, or hearing, say; and if there be any such, then what are their names and surnames, expressing the natures and qualities of their offences?

Nos. 20, 24, 25. Grindal's Arts. for Prov. of Cant. (1576). No. 4. Curteys's Arts. for Chichester (1577).

4. *Item*, whether any monuments of superstition or idolatry, or other relics or implements of popery to be abolished and defaced, be reserved, kept, or concealed now about the same Church or in any man's hand or keeping, being officer or appertaining to the same Church, of your knowledge belief or hearing, say; and if there be, then where and in whose hands do they remain or are kept; and what relics, implements, or stuff are they?

No. 6. Aylmer's Arts. for London (1577).

[1] Preaching licences were called in and examined by order of the Canons of 1575, and those dated before February 8, 1575, were rendered void (Cardwell, *Synodalia*, i, 136).

No. 9. Whitgift's Arts. for Worcester Cath. (1577)

5. *Item*, whether all things necessary for saying Divine Service and administration of the holy Sacraments and decent furniture of the Church be had and provided and are now remaining in the said Church; and if not, what is a-wanting being necessary for the purposes above said, and in whose default?

No. 4. *ibid.*

[6]. *Item*, whether the Gospel be duly taught and preached in the said Church every Sunday and Holy day throughout the year; the Divine Service duly orderly and at convenient times of the day said and celebrated; and the Holy Communion ministered monthly in the same Church; and if not, in whose default any of these things be not kept, used, and observed accordingly?

Nos. 1 and 2. Whitgift's Arts. for Worcester Dioc. (1577)

7. *Item*, whether any member of the same Church have ministered the sacraments or preached the Gospel not being lawfully admitted into the ministry and licensed by sufficient authority to preach; or have committed, or that be defamed noted and suspected to have committed, any simony or simoniacal pact covenant or promise for the obtaining of any promotion ecclesiastical, benefice, or room, the which they have enjoyed or do now enjoy; and if there be any offender herein, then what is his or their name or names, and the quality of his or their offence or offences?

No. 11. Whitgift (Worcester Cath.).

[8]. *Item*, whether any member or other officer of the same Church be known or suspected, noted or defamed of any evil demeanor in life and conversation or manner, as of incest, adultery, fornication, drunkeness, swearing, or blaspheming, or that do live separate from their lawful wives; and if so, what are their names and surnames, and the nature of their faults?

[9]. *Item*, whether the prebendaries do pay and discharge duly and from time to time, or cause to be paid, such duties and payments as are due and incumbent to be paid by them to the vicars-choral, deacons, and choristers of the same Church or not; and if not, who is in default, and what payments are behind, and to whom are they due?

[10]. *Item*, whether there be a due regard by way of survey had of the lands and revenues of the said Church, viz.: as well of the lands in common as to the Dean per-

taining or to any office or prebends of the said Church; and whether the same be from time to time duly executed?

[11]. *Item*, whether any lease, straite†, or conveyance of any land, service, tithe, wood or other yearly commodity, appertaining to the Dean and Chapter, or committed to their trust to be used to any certain use, be made set or let in fee-farm for term of life or lives or for term of years for longer term than one and twenty years; or to any other person or use than it should be, contrary to their statutes, customs, and privileges, or contrary to the trust put in them; and if there be any such, when was it made, by whom, for how many years, and to what use? No. 3. Grindal's Arts. for Cathedrals (1576).

[12]. *Item*,[1] whether all copes, vestments, plate, and other ornaments belonging to the Cathedral Metropolitical Church of York exhibited by inventory at the visitation of Thomas, Archbishop of York, in April A.D. 1567 be extant; or if any since be sold by whom and when, and whether it was converted to the use of the said Church; and how many of those copes and vestments and what plate then by inventory extant is yet remaining in the custody of the Dean and Chapter; and if not how much doth remain when the rest was sold, by whom, and for how much?

13. *Item*, whether the foundation-statutes, writings, and monuments of the Church be orderly carefully and duly kept according to the trust committed unto them, yea or nay?

14. *Item*, whether the order and injunction taken by our late predecessor, Edmund, Archbishop of York, for and concerning a learned man in divinity to be provided by the Dean and Residentiaries for reading of a divinity lecture at such time as the Chancellor of the same Church is not bound to read be duly observed; and if not why and in whose default that is neglected and omitted? No. 4. Grindal's Injcts. for York Cath. (1572).

15. *Item*, whether there be not, according to the Statutes of the same and laudable customs of all Chapters, a register book in parchment of all leases made by the Dean and Chapter or confirmed by them in Chapter; or whether anything hath passed from them confirmed and not registered? Nos. 14 and 17. Piers's Arts. for Rochester Cath. (1576)

[1] No record of this visitation by Young (Archbishop of York, 1561–8) is forthcoming, nor has any record been found of the inventory referred to.

16. *Item*, whether the old records and monuments of the Archbishop of this Church or of the Dean and Chapter which were wont to be in the custody of the Dean and Chapter be extant and are still kept or no; and if not, in whose custody any of those remain, and what those monuments and writings be?

17. *Item*, whether the number of vicars-choral, chaplains, choristers, and other officers of the Church appointed by Statute be now remaining and kept in the Church; and if not, in whose default or for what cause it is broken?

18. *Item*, whether any lease, demise, or grant of any land, tithe or other commodity belonging to the vicars-choral be made contrary to their statutes or the trust reposed in them, for more years, for less years or in any other manner than by their statutes, customs and trust committed to them they ought to have been made?

19. *Item*, whether any vestments, plate or ornaments pertaining to the society of them, the said vicars-choral, have been embezzled, sold, or alienated; and if so, when, by whom, and to what use they were converted?

20. *Item*, whether the statutes, writings, and monuments of their society be duly safely and orderly kept; and whether any lease made by them be not registered in their books of records in parchment made for that purpose?

Nos. 8 and 9. Grindal.

21. *Item*, whether the said vicars do cohabit and keep table together within the College or House of the Bederne; and if not, how long they have not so done, and what is the cause or reason?

22. *Item*, whether the statutes and ordinances of the said house or college not being repugnant to the laws of God and the laws of this realm be duly kept and observed, yea or no; and if not, wherein have they been or are not kept and observed and by whom broken; and whether is there any abuse amongst the said vicars needful of reformation, as in coming tardy to the Church, disobeying the subchanter or for being otherwise negligent in their duties in any respect; or any amongst them that be of evil life, conversation, or manners, or suspected or defamed?

XVII

ARCHBISHOP SANDYS'S INJUNCTIONS FOR YORK CATHEDRAL

1578.

These Injunctions, which have not been previously printed, are based on those given to York Minster in 1572 by Grindal, and are therefore collated with them. They are followed by a revised form of Grindal's rota of preachers (Frere and Kennedy, *Visitations*, iii, 352–4), making provision for two days there omitted, the Circumcision, and the Sunday after Ascension Day.

[Transc. *Sandys Register*, f. 45.]

Injunctions given by the most Reverend Father in God, Edwin, by the providence of God, Archbishop of York, primate of England, and Metropolitan, to the Dean and Chapter of the Cathedral Church of York in his Metropolitical Visitation begun in the Chapter House of the said Cathedral Church the 17th day of February A.D. 1577, *continued and prorogued from day to day and time to time until this present, being the 6th day of October in the year of our Lord God*, 1578.

Whereas we have inspected and diligently considered of certain Injunctions given by our late predecessor, Edmund, Archbishop of York, now Archbishop of Canterbury, unto the Dean and Chapter of the Cathedral Church of York in his Metropolitical Visitation begun the 15th day of May 1571 and continued until the 10th of October 1572, which Injunctions we find to be so profitable and necessary for the members of that Church duly to be observed that better for that purpose cannot be devised, we have thought good by the authority of our Metropolitical Visitation begun, continued, and ended as before, to renew the said Injunctions so given by our said predecessor with some

additions and alterations, adding thereunto some new by us devised, straitly charging and commanding all persons, members of that Church, inviolably to observe and keep the same as to their several functions shall appertain, and as they will avoid such censures of the laws ecclesiastical of this realm as in such like cases are limited and appointed.

1–12=Nos. 1–12, Grindal's Injcts. for York Cath. (1572).

Ibid. 13. *Item*, whereas . . . examined by Master Dr. Hutton, Dean of York, Master Palmer, Chancellor of the same Church, Mr. Poulton, prebendary of Holme Episcopi, Mr. Bunny, prebendary of Wistow, and Mr. Lindley, prebendary of Husthwaite, which . . . Matthew. And we require that this view, examination, and collection of the said statutes be done before the feast of the purification of our Lady, the Virgin Saint Mary, next after the date of these Injunctions.[1]

14. No. 14, Grindal's Injcts. for York Cath. (1572).

15. *Item*,[2] whereas there is a Statute that any such prebendary as may dispend 100*£* by the year may enter into residence, yet seeming doubtful whether that 100*£* shall be understande[d] that he may dispend so much in ecclesiastical living according to the book of first fruits, or that his living extending to so much in value and truth although not so much in first fruits : BE it explained that none shall enter into residence except his ecclesiastical living be 100*£* in the book of first fruits or that his ecclesiastical living in truth be worth 200*£*, whereof the party shall be able to give good account and evident proof; to him it shall be lawful to enter into residence and to reap such commodity as groweth thereby as well as if his living were 100*£* in the book of first fruits.

16. *Item*, where the number of prebendaries in the Cathedral Church of York is great and they are often to grant and pass great matters, it is enjoined that no lease, patent, or other grant shall pass the common-seal of the

[1] There is no evidence that this order ever was fulfilled.

[2] This is an interpretation of one of the Henrician Statutes given to York by Henry VIII in 1541 (*York Cathedral Statutes* (1900), p. 128).

Dean and Chapter or be in any respect effectual, except the Dean and six prebendaries give their consent to it in the Chapter House.

17–21 = Nos. 15–19, Grindal's Injcts. for York Cath. (1572) omitting "All which Injunctions . . . third year."

In witness of all and singular the premisses, we have caused our great seal to be, etc. the 6th day of the month of October in the year of our Lord God 1578, and of our translation the second year.

Ordo . . . Edwinum, providentia divina . . . A.D. 1578. *Ibid.*

[Sunday after Christmas, Succentor; Circumcision, Precentor; Ascens. Archd. Ebor; Sunday after Ascension, Donington.]

etc. etc. . . . pauperum.

XVIII

ARCHBISHOP SANDYS'S ARTICLES FOR THE PROVINCE OF YORK

1578.

These Articles belong to Sandys's metropolitical visitation of 1578. The monition is in the *Register* (f. 47), but the articles are not there, and are only available in the mutilated Bodleian copy reprinted in the *Second Ritual Report*. They follow largely Grindal's Articles for Canterbury (1576), and Aylmer's Articles for London (1577).

[Transc. *Second Ritual Report*, App. E, pp. 421 ff.]

Articles to be inquired of within the Province of York in the Metropolitical Visitation of the most Reverend Father in God, Edwin, Archbishop of York, Primate of England and Metropolitan: In the xix and xx year of the reign of our most gracious sovereign lady, Elizabeth, by the grace of God, of England, France, and Ireland, Queen, defender of the faith, etc., 1577 *and* 1578.

Imprinted at London by William Seres.

Articles to be inquired, etc.

No. 1. Aylmer's Arts. for London (1577).

1. *First*, whether Common Prayer be said in your church or chapel upon the Sundays and Holy-days at convenient hours, reverently and distinctly and in such order without any kind of alteration as is appointed by the Book of Common Prayer; and whether your minister so turn himself and stand in such place of your church or chancel as the people may best hear the same; and whether the Holy Sacraments be duly and reverently ministered, in such manner as set forth by the same book; and whether upon Wednesdays and Fridays the Litany and other prayers be said accordingly, and the Commination against Sinners read thrice yearly?

2. Whether you have in your church or chapel all things requisite and necessary for Common Prayer and administration of the Holy Sacraments, specially the Book of Common Prayer with the New Kalendar ; the Psalter ; the Bible of the largest volume ; the Homilies—both the first and second tome ; a comely and decent table standing upon a frame for the Communion table, with a fair linen cloth to lay upon the same, with some covering of silk, buckram, or other such like for the clean keeping thereof ; a fair and comely communion cup of silver and a cover of silver for the same, which may serve for the administration of the Lord's Bread ; a comely large surplice with wide sleeves and of fine linen cloth for your minister to wear ; and all other things necessary for the premisses ; with a comely pulpit conveniently placed ; and also a chest or box for the poor ? No. 2. *ibid.*

3. Whether your parson, vicar or curate at all times in saying the Common Prayer upon Sundays and Holy days, and in administering of the Sacraments, do use and wear the surplice, yea or no ; or do suffer any other to say the Common Prayer or minister either of the Sacraments in your church, not wearing the same ? No. 20. Whitgift's Arts. for Worcester Dioc. (1577)

4. Whether any person or persons, not being ordered at least for a deacon, or licenced by the Ordinary, do say Common Prayer openly in your church or chapel ; or any not being at the least a Deacon do solemnize matrimony or administer the Sacrament of Baptism, or deliver unto the communicants the Lord's cup at the celebration of the Holy Communion, and what he or they be that so do ; and whether the parson, vicar, or farmer of your benefice do cause any curate to serve your church before he is examined and admitted by the Ordinary or his deputy in writing ? No. 10. Aylmer.

5. Whether your parson, vicar, or curate hath or doth maintain any doctrine contrary or repugnant to any of the Articles agreed upon by the clergy in the Convocation holden at London, *Anno Domini*, 1562 ; and whether they have publicly or secretely taught any doctrine tending to the discredit and dispraise either of the Book of Common No. 21. Grindal's Arts. for Canterbury (1576).

Prayer or of the received order for government in the Church, or make any other innovation; and whether he have permitted any man so teaching or making such innovation, and what be their names?

Nos. 26, 29, 30, 32. *ibid.* 6. Whether your parson or vicar have any more benefices than one; how many and in what country they be, and what are their names, and whether he be resident upon his benefice and keep hospitality or no; and if he be absent, whether he doth relieve his parishioners, and what he giveth them; and if he may dispend twenty pound or above by year and be not resident, whether he doth distribute the fortieth part of the benefice where he is not resident among the poor of the parish, or no; and whether any victualling, tippling, or aleselling be had and kept within the mansion house of any parson or vicar?

No. 4. Barnes's Injcts. for Durham (1577). 7. Whether any person or persons be admitted to answer as godfathers or godmothers at the christening of any child, except he or she have before received the Holy Communion, and can say by heart the Articles of the Christian Faith, the Ten Commandments of God, the Lord's Prayer, and will recite the same before the minister if he or she be thereunto required?

No. 30. Aylmer. 8. Whether for the retaining of the perambulation of the circuit of your parish, the minister and clerk, with the churchwardens and certain of the substantial men of the parish in the days of Rogations walk about your parish, according to the Queen's Majesty's Injunctions?

No. 23. *ibid.* 9. Whether the register book of all christenings, marriages and burials that happen in your parish from time to time be duly kept, and the same christenings, marriages and burials entered into the same book by your minister according to the Queen's Majesty's Injunctions; and whether you have one coffer with two locks for the keeping of the same register book or no?

No. 24. *ibid.* 10. Whether your parson, vicar, or curate do keep any suspected woman in his house; or be an incontinent person given to drunkeness or idleness; or be a haunter of taverns, alehouses or suspected places; a hunter, hawker, dicer, carder, tabler, swearer, or otherwise give any evil

example of life; and whether his apparel be comely and grave; and whether he be diligent in visiting the sick, especially if he be thereunto required? No. 29. *ibid.* No. 17. *ibid.*

11. Whether, when any christian body is in passing, the bell be tolled to move the people to pray for the sick person especially in the greater towns where the sick person dwelleth near unto the church; and whether after the time of his or her passing out of this world, there be any more ringing but one short peal before the burial and another short peal after the burial; and whether on All Saints' Day after Evening Prayer there be any ringing at all in your church or chapel, or other superstitious ceremonies tending to the maintenance of the popish purgatory, or praying for the dead; and who they be that use or do the same; and whether there be any ringing on Sundays or Holy Days in the service-time, or between Morning Prayer and the Litany, or at any other times, contrary to good order or law? No. 8. *ibid.*

12. Whether your minister do at the least every second Sunday and Holy Day openly in the church (especially when it is fair weather) hear, examine, and instruct the children, apprentices, and servants of both the sexes, that be of convenient age within your parish, in the Catechism allowed and set forth with certain additions, or at the least so many of them by course as cannot say the same by heart, and as he may well hear and instruct, for an hour at the least before or after Evening Prayer; and whether for that purpose he doth take the names of them all, and by course call certain of them by name every second Sunday and Holy Day to come to the teaching of the same Catechism until they have learned the same? No. 13. *ibid.*

13. Whether all fathers, mothers, masters, and dames of your parish cause their children, servants, apprentices, both mankind and womankind, being above six years of age and under twenty, which have not learned the Catechism to come to the church on the Sundays and Holy Days at the times to them appointed, or at the least such and so many of them as your minister shall appoint, and there diligently and obediently to hear and to be ordered No. 14. *ibid.*

by the minister until such time as they have learned the same Catechism ; and what be the names of those that do not cause their children, servants, and apprentices to be instructed and examined ; and how many of the said children, servants, and apprentices so do come to the church to be instructed and examined ; and how many of the said children, servants, and apprentices be in your parish which, being above seven years old and under twenty years of age, cannot say by heart the said Catechism ; and what be their names and ages, and with whom they dwell ?

Nos. 9 and 11. *ibid.*

14. Whether your parson, vicar, or curate hath preached or caused to be preached four sermons in the year in your church, and what be the names of him or those that so do preach ; and whether they were lawfully licenced so to preach ; if any other than your parson or vicar do preach the same ; and whether, if there be no sermon, your minister do read for the most part every Sunday distinctly and plainly some part of the Homilies appointed to be read ; and whether any minister not admitted by the Ordinary do expound any Scripture or matter of doctrine, by way of exhortation or otherwise, and thereby omit and leave off the reading of the Homilies already set out ?

No. 15. *ibid.*

15. Whether your minister have admitted to the receiving of the Holy Communion any open and notorious sinner or evil liver, by whom the congregation is offended, without due penance first done to the satisfaction of the congregation ; or any malicious person that is notoriously known to be out of charity or that hath done any open wrong to his neighbour by word or deed without due reconciliation first made to the party that is wronged, according as is required by the Book of Common Prayer ?

No. 16. *ibid.*

16. Whether any minister hath admitted to the Holy Communion any of his parish being above twenty years of age, either mankind or womankind, that cannot say by heart the Ten Commandments, the Articles of the Faith, and the Lord's Prayer ; or being above twelve years and under twenty years of age that cannot say by heart the said Catechism ; and whether he marry any persons that were single before that cannot say the said Catechism ; and

whether he useth to examine his parishioners at convenient times to the intent he may know whether they can say the same which is required, or no?

17. Whether your minister do church any unmarried women after they have been delivered of their children begotten unlawfully, before they have acknowledged their faults openly according to the order prescribed by the Ordinary or his deputy? No. 11. Whitgift.

18. Whether there be any in your parish, man or woman, being of convenient age, that hath not received the Holy Communion thrice at the least this last year, and namely at Easter last or thereabout for once, and what be their names; and for what cause they do abstain from the Holy Communion; and whether yearly before Easter at convenient times, and namely on Sundays in Lent at afternoon, or such other days in the week next before Easter, such of your parishioners as the parson, vicar, or curate shall appoint and require to come unto him do come and recite unto him the Catechism, or at least the Lord's Prayer, the Articles of the Christian Belief, and the Ten Commandments by heart in English; or if any so required do wilfully and stubbornly refuse to come and recite the same; whether the churchwardens and swornmen or any of them do assist the minister therein, that such stubborn persons may be rebuked and expelled from the Communion at that time and so presented to the Ordinary? No. 2. Barnes. No. 4. *ibid.*

19. Whether the people of your parish, especially householders, having no lawful excuse to be absent do faithfully and diligently endeavour themselves to resort with their children and servants to their parish church or chapel on the Holy Days, and chiefly upon Sundays, to Morning and Evening Prayer; and upon reasonable let thereof to some other church or chapel where Common Prayer is used, and then and there abide orderly and soberly during the time of Common Prayer, Homilies, preachings, and other service of God there used, reverently and devoutly giving themselves to the hearing thereof, and occupying themselves at times convenient in private prayer; and who they be that either negligently or wilfully absent No. 36. Aylmer.

themselves or come very late to the church upon Sundays especially, or that walk, talk, or otherwise unreverently behave themselves in the church, or use any gaming abroad, or pastime in any house, or sit in the streets or churchyard, or in any tavern or alehouse upon the Sunday or Holy Day, in the time of Common Prayer, or reading of the Homilies, either before noon or afternoon ?

No. 37. *ibid.* 20. Whether the forfeiture of twelve pence for every absence from Common Prayer appointed by a statute made in the first year of the Queen's Majesty's reign and set forth in the beginning of the Book of Common Prayer, hath been levied and taken, according to the same statute, by your churchwardens of the last year, of every person that so hath offended, and by them be put to the use of the poor of the parish ; and if it be not, by whose default it is not levied, and what particular sums of money have been forfeited that way and by whom since Easter in the year of our Lord, 1575, until the day of giving up the presentment concerning these Articles ; and so from time to time as the said churchwardens and swornmen shall be appointed to present in this behalf ; and how much of such forfeitures have been levied by the churchwardens, and by them delivered to the use of the poor of the parish ; and to whom the same hath been delivered ?

No. 5. *ibid.* 21. Whether your church or chapel and chancel be sufficiently repaired and cleanly kept ; and the mansion house of your parson and vicar with the buildings thereunto belonging likewise sufficiently repaired ; and your churchyards well fenced and cleanly kept ; and if any of the same be ruinous and in decay, through whose default it is so ; whether the churchwardens of the last year were enjoined to have repaired any part of the church, or fenced the churchyard, and did neglect to do the same ?

No. 39. *ibid.* 22. Whether there be any innkeepers, alewives, victuallers, or tipplers that suffer or do admit any person or persons in their houses to eat, drink, or play at cards tables or such like games in time of Common Prayer or sermon on the Sundays and Holy Days ; and whether there be any shops open on Sunday or Holy Days, or there be any

butchers or others that use to sell meat or other things in the time of Common Prayer, preaching or reading of the Homilies; and whether in any fairs or common-markets falling upon the Sunday there be any showing of any wares before the Divine Service be done in the forenoon?

23. Whether for the putting of the churchwardens and swornmen the better in remembrance of their duty in observing and noting such as offend in not coming to Divine Service, your minister or reader do openly every Sunday, after he have read the second lesson at Morning and Evening Prayer, monish and warn the churchwardens and swornmen to look to their charge in this behalf, and to observe who contrary to the said statute offend in absenting themselves negligently or wilfully from their parish church or chapel, or unreverently, as is aforesaid, use themselves in time of Divine Service? No. 40. *ibid.*

24. Whether the churchwardens of the last year have given to the parish a just account of the church-goods that were committed to their charge; and what church-goods they have sold and to whom; and whether to the profit of the church or no; and whether any person suppress the last will of the dead, and perform not legacies bequeathed to the church, or to orphans, poor maids' marriages, highways, schools, or any other godly use? No. 42. *ibid.*

25. Whether there be in your parish any that be malicious, contentious, or uncharitable persons, seeking the unjust vexation of their neighbours; scolds, common swearers, or blasphemers of the name of God; any fornicators, adulterers, incestuous persons, bawds, or receivers of such incontinent persons; or harbourers of women with child which be unmarried, conveying or suffering them to go away before they have done any penance or make satisfaction to the congregation; or any persons that are vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faults; any common drunkards, ribalds, or other notorious evil livers? No. 51. *ibid.*

26. Whether there be any that be married in degrees forbidden; or that have married two wives or two husbands No. 52. *ibid.*

both living; or that live not together with their wives and what be their names; any married that have made pre-contracts; any that have married without banns thrice solemnly asked; or that have married forth of their parish church where they ought to have solemnized marriage?

No. 50. *ibid.* 27. Whether there be any man or woman in your parish that useth witchcraft, sorcery, charms, or unlawful prayer, or invocations in Latin and English, or upon any Christian body or beast; or any that resorteth to the same for counsel or help, and what be their names?

No. 47. *ibid.* 28. Whether any person or persons within your parish have committed usury contrary to the Act against usury made in the xxxvii year of the reign of the late King Henry the Eighth, and lately revived; and what are the names of such usurers, and what is the manner of their usury?

No. 49. *ibid.* 29. Whether the schoolmasters that teach in your parish either openly or privately in any gentleman's house or others, be of good and sincere religion and conversation, and be diligent in teaching of youth; whether they be examined, allowed and licenced by the ordinary or his deputy; and whether they teach the Catechism allowed and commanded by the Archbishop of Canterbury both in Latin and English unto their scholars, according to their capacities; and what be their names?

No. 32. *ibid.* 30. Whether there be any among you that is a hinderer of true religion, or a favourer of the Romish power; or that stubbornly refuseth to come to the church, or to communicate, or otherwise will not conform himself to unity and godly religion, set forth by common authority; or any that wilfully and obstinately doth defend or maintain any heresies, errors, or false doctrines contrary to the Holy Scriptures; and what be his or their names?

No. 4. *ibid.* 31. Whether in your churches and chapels all altars be utterly taken down and clean removed even unto the foundation, and the place where they stood paved, and the wall whereunto they joined whited over and made uniform with the rest, so as no breach or rupture appear; and whether your rood-lofts be taken down and altered so that

the upper parts thereof, with the soller or loft, be quite taken down unto the cross-beam, and that the same beam have some convenient crest put upon the same ?

32. Whether all and every antiphoners, mass-books, grails, portesses, processionals, manuals, legendaries, and all other books of late belonging to your church or chapel, which served for the superstitious Latin service, be utterly defaced, rent, and abolished ; and if they be not, through whose default that is, and in whose keeping they remain ; and whether all vestments, albs, tunicles, stoles, fanons, pixes, paxes, handbells, sacring-bells, censers, chrismatories, crosses, candlesticks, holywater stocks, images, and such other relics and monuments of superstition and idolatry be utterly defaced, broken down, and destroyed ; and if not, where and in whose custody they remain ? No. 6. *ibid.*

33. Whether there be any man or woman in your parish that resorteth to any popish priest for shrift or auricular confession ; or any other within two years now last past hath been reconciled unto the Pope, or to the church of Rome, or any that is reputed or suspected so to be ; and whether there be any that refuse to come to the church to hear Divine Service, or to communicate according to the order now established by public authority ; and what be their names ? No. 32. *ibid.*

34. Whether there be any person or persons ecclesiastical or temporal within your parish or elsewhere within this diocese that of late hath retained or kept in their custody, or that read, sell, utter, dispose, carry or deliver to others any English books set forth of late years at Louvain or in any other place beyond the seas by Harding, Dorman, Allen, Saunders, Stapleton, Marshal, Bristow or any of them, or by any other English papist, either against the Queen's Majesty's supremacy in matters ecclesiastical, or against true religion and catholic doctrine, now received and established by common authority within this realm ; and what their names and surnames are ? No. 34. *ibid.*

35. Whether your hospitals, spitals, and almshouses be well and godly used according to the foundations and ancient ordinances of the same ; whether there be any other No. 45. *ibid.*

placed in them than poor impotent and needy persons, that have not wherewith or whereby to live ?

No. 64. Grindal's Arts. for York(1571).

36. Whether the deans-rural and somners, or any of them, do pay annual rent, fee, or pension for their offices ; and what they pay, and to whom ?

No. 63. Grindal's Arts. for Cant.(1576)

37. How many adulteries, incests, fornications have been committed within your parish or chapelry, since the feast of Easter 1577 ; how many offenders in those faults have been put to open penance, and openly corrected, and how many have been winked at and borne withal, or have fined and paid money to the archdeacon, chancellor, commissary, official, or their deputies, or to the deans, registers, somners, or any of them, to escape open punishment and correction ; and what their names and surnames are ?

No. 54. Aylmer.

38. Whether the archdeacon, commissary, official, dean, or any other using ecclesiastical jurisdiction in this diocese, their registers or actuaries, apparitors or somners, have at any time winked at and suffered any adulteries, fornications, incests, or other faults or offences to pass and remain unpunished and uncorrected for money, reward, bribes, pleasure, friendship, or any other partial or affectionate respect ; or any of them have been burdensome to any in their diocese by exacting or taking excessive fees, excessive procurations, any rewards, or commodities, or any other like ways or means ?

39. Whether the archdeacon hath any somner or apparitor that doth weekly find out offenders and convent them before the archdeacon ; and whether the archdeacon do hear and determine any matter other than such as are presented by the churchwardens and swornmen in his visitation holden yearly next after the feast of Easter, or do challenge the jurisdiction of a bishop in his archdeaconry ?

No. 53. *ibid.*

40. Whether any morris-dancers, rush bearers, or any other have come unreverently into the church or churchyard, or played any unseemly part[1] . . . any crime or other disorder done in their time, and have not presented the same ; and if so, then what faults have they so con-

[1] This page has been mostly destroyed.

cealed, and what were the names of such churchwardens and swornmen so concealing the same?

45.[1] . . . . . No. 55. *ibid.*

ticles, preachings, lectures, or readings contrary to the law; and what be their names?

Finis.

[1] This page has been mostly destroyed.

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XIX

BISHOP YOUNG'S INJUNCTIONS FOR ROCHESTER CATHEDRAL

1578.

John Young (1534?–1605) was consecrated bishop of Rochester in 1578, and held the see until his death. He is the "Roffy" of Spenser's *Shepherd's Calendar*. These Injunctions, which have not been previously printed, belong to his primary visitation.

[Transc. *Rochester Register*, No. 7, f. 157.]

Injunctions given by the Reverend Father in God, John, by the permission of God, Bishop of Rochester, under his † his hand, unto the Dean and Chapter, peticanons, and other officers of the Cathedral Church of Rochester, in his visitation holden there, the xxxth day of the month of June, in the year of our Lord God, 1578, *as followeth, that is to say :—*

No. 1. Piers's Injcts. for Rochester Cath. (1576).

1. *Imprimis*, the Dean and every of the prebendaries shall preach in the aforesaid Cathedral Church either by himself or by some other preacher authorized thereunto, once at the least every quarter of a year; and whosoever offendeth herein shall lose ten shillings for every time, which the Treasurer then being shall stay and deduct out of his quotidians to be equally divided at the year's end with other proditions and forfeitures as the statutes of the house in other cases of forfeitures do appoint.

No. 8. Piers's Arts. for Rochester Cath. (1576).

2. *Item*, the Dean and every prebendary upon all such days as they by statute or former injunctions are bound to come to the aforesaid Church to Divine Service, shall repair thither decently in surplices and hoods according to their degrees; and every offender herein, for every time doing the contrary, shall lose iii s. iiii d. to be stayed and divided as in the first injunction.

No. 2. Piers's Injcts.

3. *Item*, the divinity lecture shall be read in the usual

place in the said Church once every week (three weeks only every quarter excepted), and every time the reader omitteth the same lecture without the dean and chapter's licence, he shall lose ten shillings of his stipend to be stayed etc.

4. *Item*, every one of the choirmen shall be present at all sermons and divinity lectures; and for every absence from the same shall pay to the poor men's box one penny, unless he have some lawful excuse, to be allowed by the Dean or his deputy in his absence.

5. *Item*, the number of prebendaries, peticanons, ministers, clerks, scholars, servants, and almsmen united and prescribed by the foundation and statutes of the said Cathedral Church, shall be precisely observed.

6. *Item*, the examining, election, and admission of the scholars of the Grammar school belonging to the said Cathedral Church, shall be according to the form of the said Statutes. Nos. 4–6. *ibid.*

7. *Item*, every prebendary, which shall be chosen to be receiver or treasurer of the said Church and of the revenues thereof, shall bind himself, his heirs, executors and administrators, before he take upon him the exercising of any of the said offices, yearly at the time of the Church's audit, to make a true and faithful accompt of his receipts; and that which remaineth in his hands, his office being ended, truly to deliver and pay to the aforesaid Dean and prebendary, or by their consent, allowance, or assent to his successors in that office.

8. *Item*, if the Dean or any of the prebendaries be absent and not resident at the said Cathedral Church above six months in any year at once or at several times, then the said Dean or prebendary so absenting himself shall lose his portion of the corn and wood which are wont yearly to be divided amongst the said Dean and prebendaries; and the same portion so forfeited shall be due and accrue to them which shall be there resident the greater part of the year. No. 14. *ibid.*

9. *Item*, there shall be no reparations nor building within the precincts of the said Cathedral Church or college at the charge of the same Church or college, but by the No. 10. *ibid.*

appointment of that officer to whom by statute or custom that charge belongeth unto ; and the same officer shall not bestow of the church charges above xx s. about any one house in any one year except it be farther granted by the Dean and Chapter ; he that offendeth herein shall lose for every offence forty shillings to be stayed etc.

10. *Item*, the Dean and Chapter shall take order and procure that assurance be made by Mr. Wiborne [1] for performance of covenants made for the reservation of three score acres of wood to the use of the said Church or college.

[1] Perceval Wiburn or Wyburn (1533 ?–1606 ?), Canon of Westminster and holder of the second prebendal stall in Rochester Cathedral (Strype, *Annals*, iii, 2, 415 ; *D. N. B.*, xxi, 175).

XX

BISHOP AYLMER'S ARTICLES FOR LONDON DIOCESE

1579.

These Articles are preserved by Earl on two distinct folios. Strype (*Aylmer*, p. 42) has expanded them for purposes of sense and continuity.

[Transc. *Earl's Diary*, ff. 38 and 45, *Univ. Lib. Cambs.*, *MSS. Mm.*, i, 29.]

Anno 1579 : *November the* 10*th a call of ministry.*

[1]. First, the keeping of the Book of Common Prayers.

[2]. Secondly, if your preacher hath meddled with matters of state in public or private doctrines—yea or no ?

3. If any preach not licenced thereunto ?

4. Of private conventicles, doctrines and fasts,—yea or no ?

5. If any alteration from the Book of Common Prayer ?

6. Lastly, vagrant ministers and popish priests ?

XXI

BISHOP AYLMER'S ARTICLES FOR THE ARCHDEACONRY OF LONDON

1580.

These Articles are preserved by Earl, and are written on a larger leaf inserted in his Diary. Strype has given them with his own corrections (*Aylmer*, p. 43).

[Transc. *Earl's Diary*, f. 37.]

Articles[1] *to be answered and inquired by the parsons, vicars, curates, ministers and churchwardens of every parish within the Archdeaconry of London according to a commandment sent from the Lords of the Queen's Majesty's Privy Council, by their letter bearing date 17th of January Ao.* 1579.

1. First, who is parson, vicar, curate or minister of the parish, and whether he be resident upon his benefice or no?

2. Whether [your parson] or vicar doth serve the cure of the parish himself, or who doth serve it for him?

3. Whether your parson doth say the Divine Service in your church, administer the sacraments of Baptism and the Lord's Supper in his own person, and who doth it for him?

4. Whether [your parson] doth use weekly or monthly to preach or to read any lectures in your church, or in any

[1] These Articles were issued in response to a letter from the Council complaining of preachers who neglected to administer the Sacraments, and this caused distinctions: "some are counted and termed 'reading' and 'ministering' ministers, and some preachers and no-sacrament ministers." The Council called for "a view" of such as divided their functions and did not at certain times in the year minister the Sacraments in their own person in the places where they received "any portion for preaching," and for reform under ecclesiastical censures (Council to Archbishop of Canterbury, January 17, 1580, Cardwell, *Doc. Ann.*, i, 385–6).

other church or place ; and where he doth use so to preach or read ?

5. Whether any other minister or preacher doth use to preach or to read any lectures in your church and who they or he be ; and set down their cures where such preacher or reader is beneficed ?

6. Whether such minister or preacher as useth to preach or to read any lectures in your church doth use also to minister the sacraments of Baptism and the Lord's Supper in your church, and where he doth use to minister the same ?

For the better execution of the said letter, it is ordered that from henceforth you do not admit any man to preach or to read any lectures in any of your churches but such as you do know that do also in their own persons minister the sacraments of Baptism and of the Holy Communion according to the order prescribed in the Book of Common Prayer.

You shall make return of the answer to these articles on this side the first day to March next coming to Mr.

the Register.

[Delivered the answer the 1, March, 1579 to Mr. Good.]

XXII

BISHOP AYLMER'S ARTICLES FOR LONDON DIOCESE

1580.

These Articles are preserved by Earl in two separate versions on two different folios. Strype prints them with verbal errors mainly from the later folio (*Aylmer*, p. 52). They are here printed from the earlier folio, which seems to be the fuller. The differences in the later folio are bracketed and italicized. The *raison d'etre* of the inquiry was a letter from the Privy Council dated June 18, 1580 (Cardwell, *Doc. Ann.*, i, p. 393).

[Transc. *Earl's Diary*, ff. 36^{v} and 40.]

Ao. 1580. *Articles to be inquired by the minister, churchwardens and swornmen of every parish within the Archdeaconry of London, in all the diocese also of London as well exempt as not exempt,*[1] *according to the special direction of certain letters sent to my Lord the Bishop of London from the Right Honourable the Lords of Her Majesty's Privy Council.*

[1]. *Imprimis*, whether there be any in your parish which do refuse to conform themselves in matters of religion and to come to their own parish church and receive the Communion ; and what be their names and surnames and of what condition or estate (*wealth*) they are ?

2. *Item*, how long they have refused so to do ?

3. *Item*, how many (*and of*) of their wives, children, servants, and others sojourning and abiding in their houses do likewise refuse so to do ; and what be their names and surnames (*and how long they have so done*) ?

4. *Item*, for what cause they have refused so to do ?

5. *Item*, of what yearly living in lands or other value of

[1] For exempt places in the diocese of London, see Frere and Kennedy, i, 180–1.

substance and goods are the (*these*) principal persons thought to be in truth [1] and in deed,[1] and not as they be [1] stinted [1] in the subsidy book ? [2]

6. *Item*, whether any of them (*anyone or more of them*) have been (*now*) already committed to any prison for such causes (*for such recusancy*) ?

Memorandum : This inquisition is not to extend to any others than such as obstinately [1] for religion [1] refuse to come to their parish church and there (*or not*) to receive the (*holy*) Communion.

God save the Queen, 1580,

November, xviii day.

[1–1] These words are omitted in folio 40.

[2] This item cannot be based on anything in the Council's letter. It is interesting, however, to note that the article is similar to an order issued by the Council to the bishops, October 15, 1577, asking returns of recusants and "also the value of their lands and goods as you think they are in deed and not as they be valued in the subsidy book" (*S. P. Dom.*, cxvi, 15). The Council's letter specially dealt with dangerous and unreliable schoolmasters, to whom Aylmer makes no reference ; but Grindal, on the other hand, when putting into effect the terms of the letter in the diocese of Canterbury made special inquiries about such teachers (Strype, *Grindal*, 379).

XXIII

BISHOP CHADERTON'S ARTICLES FOR CHESTER DIOCESE

1581.

William Chaderton (1540 ?–1608) was bishop of Chester from 1579 to 1595. In the latter year he was translated to Lincoln, which he held until his death.

[Transc. *Journal of the Chester Historical Society*, vol. xiii (1907), pp. 5 ff.]

Articles to be inquired of in the diocese of Chester in the Visitation of the Reverend Father in God, William, bishop of Chester, in the xxii year of the reign of our most gracious Sovereign Lady Elizabeth, etc.

Imprinted at London, by Christopher Barker, printer to the Queen's Majesty.

No. 21. Sandys's Arts. for York (1578).

1. Whether your church, chapel, or chancel be well and sufficiently repaired and cleanly kept; the mansion house of your parson or vicar with the buildings thereunto belonging likewise well and sufficiently repaired; and your churchyard well fenced and cleanly kept, and if any default be made in the premisses; or your said church, chapel or churchyard be abused or profaned by any unlawful or unseemly act, game, or exercise, as by Lords of Misrule, Summer lords or ladies, pipers, rushbearers, Morris dancers, pedlars, bearwards, and such like; then through whose default, and what be the names of the offenders in that behalf?

No. 44. Aylmer's Arts. for London (1577).

2. Whether any man hath pulled down or discovered any church, chancel or chapel, or any part of any of them, any church-porch, vestry or steeple, almshouse, church-

house, or such like ; or have pulled down any bells, or have felled or spoiled any wood or timber in churchyards ?

3. Whether your parish church be now vacant, or destitute of an incumbent or no ; whether any chapel where Divine Service hath accustomed to be said usually be without a curate or no ; and if they be, how long they have been so and who is the patron ; and who occupieth the parsonage or vicarage house with the glebe land, and taketh other the tithes and commodities belonging to the same ? No. 27. *ibid.*

4. Whether any victualling, tippling, or ale selling be kept or used within the mansion house of any parson or vicar ? No. 25. *ibid.*

5. Whether you have in your church or chapel all things necessary and requisite for Common Prayer and administration of the Holy Sacraments, specially the Book of Common Prayer with the New Kalendar ; the Psalter ; the Bible of the largest volume ; the Homilies both first and second tome, Erasmus's Paraphrases translated into English, or for want thereof Marlorate's Exposition of S. Matthew's Gospel ;[1] a comely and decent table standing on a frame for the Communion table with a fair linen cloth to lay upon the same and some covering of silk, buckram, or other such like for the clean keeping thereof ; a fair and comely communion cup of silver and a cover of silver for the same ; a comely large surplice with wide sleeves ; a sure coffer with two locks and keys for keeping of the register book ; and all other things necessary for the premisses, with a comely pulpit conveniently placed, and also a chest or box for the poor ? No. 2. *ibid.*

6. Whether in your churches and chapels all altars be taken down and clean removed even unto the foundation, and the place where they stood paved, the wall whereunto they joined, whited over and made uniform with the rest, so as no breach or rupture appear ; and whether your roodlofts be taken down and altered so that the upper parts No. 31. Sandys.

[1] For this translation, see Strype, *Parker*, ii, 81–2. Chaderton's order is the first example of this work as part of the "furniture" of parish churches.

thereof, with the soller or loft, be quite taken down unto the cross-beam and that the said beam have some convenient crest put upon the same?

No. 32. *ibid.* 7. Whether all and every antiphoners, mass-books, grails, portesses, processionals, manuals, legendaries, and all other books of late belonging to your church or chapel which served for the superstitious Latin Service be utterly defaced, rent and abolished; and if they be not, through whose default that is and in whose keeping they remain; and whether all vestments, albs, tunicles, stoles, fanons, pixes, paxes, hand-bells, sacring-bells, censers, chrismatories, crosses, candlesticks, holy-water stocks, images, and such other relics and monuments of superstition and idolatry be utterly defaced, broken, and destroyed; and if not, where and in whose custody they remain?

No. 1. *ibid.* 8. Whether Common Prayer be used in your church or chapel upon Sundays and Holy Days at convenient hours, reverently, distinctly and in such order without any kind of alteration as is appointed by the Book of Common Prayer and the laws of this realm; and whether your minister so turn himself and stand in such place of your church or chancel as the people may best hear the same; and whether your parson or vicar do once every quarter at the least in his own proper person say Divine Service and administer the sacraments wearing a surplice according unto the Queen's Injunctions and the laws of this realm; and whether the Holy Sacraments be duly and reverently ministered in such manner as is set forth by the same book; and whether your minister at all times upon Sundays and Holy Days do wear in time of Divine Service and administration of the Sacraments the surplice, yea or no; or do suffer any other to say the Common Prayer, or minister either of the Sacraments in your church not wearing the same?

No. 3. Aylmer's Arts. for Archd. of London (1580).

No. 3. Sandys.

No. 14. *ibid.* 9. Whether your parson or vicar be a preacher allowed, and hath preached or caused to be preached four sermons at the least every year in your church; and what be the names of him or those that so did preach; and whether they were lawfully licenced so to preach, if any other than

your parson or vicar did preach the same; and whether, if there be no sermon, your minister do read for the most part every Sunday distinctly and plainly some part of the Homilies appointed to be read, and the Queen's Injunctions every quarter of a year or no?

10. Whether your parson, vicar, or curate do every Sunday and Holy Day openly in the church call for, hear, and instruct all the children, apprentices and servants of both sexes that be of convenient age within your parish, or at the least so many of them by course as the time will serve, and as he may well hear and instruct for half an hour at the least before and after Evening Prayer, in the Ten Commandments, the Articles of the Belief, the Lord's Prayer, and diligently examine and teach them the Catechism as it is now last allowed and set forth; and whether for that purpose doth he take the names of them all, and by course call certain of them by name every Sunday and Holy Day to come to learn the same Catechism? No. 13. *ibid.*

11. Whether your parson, vicar, or curate, or any other within your parish be a favourer of the Roman Church or religion; or hath or doth maintain or teach any doctrine contrary or repugnant to any of the Articles agreed upon by the clergy in the Convocation holden to London *An. Dom.* 1562; and whether they have publicly or secretly taught any doctrine tending to the discredit and dispraise either of the Book of Common Prayer or of the preachers and ministers of the Word and Sacraments or of the received order for government in the Church of England, or make any other innovation; whether they have permitted any man so teaching or making such innovation; and whether they keep any secret conventicles, preachings, lectures or readings or private Communions, contrary to the law, and what be their names? No. 5. *ibid.*

12. Whether any person or persons not being ordered at the least for a deacon, or licenced by the ordinary, do say Common Prayer openly in your church or chapel; or not being at the least a deacon do solemnize matrimony or minister the sacraments, and what he or they be that so do; and whether the parson, vicar, or farmer of your No. 4. *ibid.*

benefice do cause or suffer any curate to serve your church before he be examined and admitted by the Ordinary or his deputy in writing, and show the same to the church-wardens?

Nos. 15 and 16. *ibid.*

13. Whether your parson, vicar, or curate hath admitted any to the receiving of the Holy Communion, above twenty years of age, that cannot say by heart the Catechism, the Lord's Prayer, the Articles of the Faith and the Ten Commandments in English; or any, above fourteen years of age and under twenty, that cannot say the Catechism set forth in the Book of Common Prayer, or hath admitted any of any other parish to receive the Holy Communion without reasonable cause or special licence of their own minister; or whether hath he admitted to receive the Holy Communion any open and notorious blasphemer, fornicator, adulterer, drunkard or evil liver, by whom the congregation is offended, without due penance first done to the satisfaction of the congregation; or any malicious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour by word or deed, without due reconciliation first made to the party that is wronged?

No. 33. Aylmer's Arts. for London (1577).

14. Whether your font be sweetly kept and renewed from time to time with clean and fresh water; and whether any minister leaving the use of the font do christen or baptize in any basins or other profane vessels not customably used in the church before time; or whether your minister do baptize or christen any out of the face of the church and congregation, or at any other time than upon Sundays or Holy Days without special cause, or without godfathers and godmothers; and whether any person or

No. 7. Sandys.

persons be admitted to answer as godfathers or godmothers at the christening of any child except he or she have before received the Holy Communion, and can say by heart the Articles of the Christian Faith, the Ten Commandments of God and the Lord's Prayer, and will recite the same before the minister if he or she be thereunto required?

No. 9. *ibid.*

15. Whether the register book of all christenings, marriages and burials that happen in your parish from

time to time be duly kept, the same christening, marriages, and burials entered into the same book by your minister according to the Queen's Majesty's Injunctions?

16. Whether your minister hath married any persons privately in any house or corner out of the face of the church and congregation; or the banns not being thrice solemnly on three Sundays or Holy days asked in the parish church where such persons dwelt; or any such person or persons married at any other parish, church or chapel; and whether your minister hath married any infants or children under age; or any within the degrees prohibited by God's laws and the laws of his realm; or any that hath a husband or wife living; and if he have done so, then who be the parties, and who were present at any such marriage, and in what place was the same solemnized? No. 26. *ibid.*

17. Whether your minister do church any unmarried women, after they have been delivered of their children begotten unlawfully, before they have acknowledged their faults openly according to the order prescribed by the ordinary or his deputy? No. 17. *ibid.*

18. Whether your parson, vicar, or curate be diligent in visiting the sick and comforting them; and do move them earnestly, especially when they make their testaments, to consider the need of the poor, and to give to their box or chest their charitable devotion; and whether they bury the dead without any popish ceremonies or superstition in such Christian and comely manner as is prescribed by the Book of Common Prayer? No. 10. *ibid.* No. 17. Whitgift's Arts. for Worcester Dioc. (1577)

19. Whether for the retaining of the perambulation of the circuit of the parish, the minister and clerk with the churchwardens and certain of the substantial men of the parish in the days of Rogation walk about your parish according to the Queen's Majesty's Injunctions; and whether do they use in such perambulation any banners, crosses, handbells, or any such like popish ceremonies other than is prescribed and permitted by the Book of Common Prayer and the laws of this realm? No. 8. Sandys.

20. Whether for the putting of the churchwardens and No. 23. *ibid.*

swornmen the better in remembrance of their duty in observing and noting such as offend in not coming to Divine Service, your minister or reader do openly, every Sunday after he have read the second lesson at Morning and Evening Prayer, monish and warn the churchwardens and swornmen to look to their charge in this behalf and to observe who contrary to the said statute offend in absenting themselves negligently or wilfully from their parish church or chapel, or unreverently as is aforesaid use themselves in time of Divine Service ?

No. 6. *ibid.* 21. Whether hath your parson or vicar any more benefices or spiritual promotions than one ; how many and in what county they be ; what are their names and who is the patron of every of them ?

Ibid. 22. Whether is your parson or vicar resident and dwelling upon his benefice or no ; if he be resident whether doth he keep the parsonage or vicarage with the glebe and other his tithes and commodities in his own hands, or doth he demise the same or any part thereof to his patron or any other person or persons ; what parcels are so demised to whom and for what rent ; if he be not resident, or absent above eighty days in the year, then whether doth he demise his benefice to his curate ; and if he be able to dispend 20*£* by year, doth he distribute the fortieth part yearly to the poor of the parish or no ?

No. 2. Whitgift. 23. Whether your parsons or vicars have come to their benefices by any simony, fraud, or deceit, or by any conference or agreement of friends, or by any other bond, composition, or agreement, or by any other colourable pact or unlawful means whatsoever or be vehemently suspected or defamed thereof ; and whether in performance of any such pact, covenant, or promise, there hath been any bond or lease made between the patron and incumbent directly or indirectly ?

No. 10. Sandys. 24. Whether your parson, vicar, or curate do keep any suspected woman in his house ; or be an incontinent person given to drunkeness or idleness ; or be a haunter of taverns, alehouses, or suspected places ; a hunter, hawker, dicer, carder, tabler, swearer, or otherwise give any evil

example of life ; and whether his apparel be comely and grave, as becometh his calling and function ?

25. Whether the parish clerk be appointed according to the ancient custom of the parish ; and whether he be not obedient to the parson, vicar, or curate, especially in the time of celebration of Divine Service, or of the Sacraments ; and whether he be able and ready to read the first lesson, the Epistle, the Psalms, with answer to the Suffrages as is used ; and whether he keep not the book and ornaments of the church fair and clean, and cause the church and choir, the Communion table, the pulpit and the font to be made decent and clean against the service time, the Communion, Sermon and Baptism ? No. 31. Aylmer.

26. Whether have your churchwardens assisted your minister in his office and function from time to time ; and whether they have done their diligence to bring such into the church as stand gazing and talking in the churchyard, or frequent and lurk in alehouses or tippling houses in the time of Divine Service ; and whether they have been careful and diligent to see good order and silence kept in the Church during the time of sermons and service ; and whether they have diligently noted the names of all such parties every Sunday and Holy Day as have been absent from Divine Service at any time, and levied the forfeiture of twelve pence for every absence from Common Prayer, according to the statute, and put the same to the use of the poor of the parish ; or, if they have offended in any of the premisses, then how often have they so offended and what be their names ; and what particular sums of money have they forfeited that way and by whom since the last visitation ; and how much of such forfeitures have been levied by the churchwardens and by them delivered to the use of the poor of the parish, and to whom hath the same been delivered ? Nos. 19 and 20. Sandys.

27. Whether your churchwardens have yearly given an account of your church-goods committed to their charge, and of other their receipts and expenses ; and whether they have sold any bells or other church-goods without consent of the Ordinary first had in writing ; and whether they No. 24. *ibid.*

have employed all such goods, receipts, and sums of money to the use of the Church or no ; and what be the names of the offenders ?

No. 26. Whitgift. 28. Whether the churchwardens and swornmen in former years have, of any private corrupt affection, concealed any crime or other disorder done in their times, and have not presented the same ; and if so, then what faults have they concealed, and what were the names of such churchwardens and swornmen so concealing the same ?

No. 35. Sandys's Arts. for London (1571). 29. Whether have ye collectors for the poor of the parish, and whether do they their duty, in gathering and distributing the alms of the parishioners ; and whether have any collectors any money in their hands not accounted for or not bestowed upon the poor ; and whether there be any of ability within your parish that wilfully or obstinately refuse to give reasonably to the relief of the poor ?

No. 11. Sandys. 30. Whether, when any Christian body is in passing, the bell be tolled to move the people to pray for the sick person especially in the greater towns where the sick person dwelleth near unto the church ; and whether, after the time of his or their passing out of this world, there be any more ringing but one short peal before the burial and another short peal after the burial ; and whether, on All Saints' Day after Evening Prayer, there be any ringing at all in your church or chapel, or any other superstitious ceremonies used tending to the maintenance of the popish purgatory or prayer for the dead ; and who they be that use or do the same ; and whether there be any ringing on Sundays or Holy Days in the service-time or between Morning Prayer and the Litany, or at any other times contrary to good order or law ?

No. 29. *ibid.* 31. What schoolmasters have you within your parish or chapelry that teach either openly or privately in any school, gentleman's house, or elsewhere ; and whether they be of good and sincere religion and licenced by the bishop of the diocese to teach in writing under his seal ; and whether they be diligent in teaching and bringing up youth, and to instruct them in godliness and virtue, and especially in Master Nowell's Catechism lately set forth ; and whether

teach they anything contrary to the religion now established, or do not cause their children to resort unto the church to hear Divine Service and sermons ?

32. Whether the archdeacon, chancellor, commissary, official, or any other using ecclesiastical jurisdiction in this diocese, their registrars or actuaries, apparitors or somners, have at any time winked at and suffered any adulteries, fornications, incests, or other faults or offences to pass and remain unpunished and uncorrected for money, reward, bribes, pleasure, friendship, or any other partial or affectionate respect, or have commuted any penance without special licence of his ordinary ? No. 38. *ibid.*

33. Whether all fathers, mothers, masters and dames of your parish cause their children, servants, and apprentices both mankind and womankind, being above six years of age and under twenty, which have not learned the Catechism, to come to the church on the Sundays and Holy Days at the times to them appointed, and at the least such or so many of them as your minister shall appoint, and there diligently and obediently to hear and to be ordered by the minister until such time as they have learned the same Catechism ; and what be the names of those that do not cause their children, servants, and apprentices so to come to the church to be instructed and examined ? No. 13. *ibid.*

34. Whether the people of your parish, especially householders having no lawful excuse to be absent, do faithfully and diligently endeavour themselves to resort with their children and servants to their parish church or chapel on the Holy Days and chiefly upon Sundays to Morning and Evening Prayer, and then and there abide orderly and soberly during the time of Common Prayer, Homilies, preachings and other service of God there used, reverently and devoutly giving themselves to the hearing thereof ; and who they be that either negligently or wilfully absent themselves, or come very late to the church, upon Sundays especially ; and how long hath any of your parish absented himself from his parish church ; or who they be that walk, talk, or otherwise unreverently behave themselves in the church, or use any gaming abroad or pastime in any house, No. 19. *ibid.*

or sit in the streets or churchyard or in any tavern or alehouse upon the Sunday or Holy Day in the time of Common Prayer, sermon, or reading of the Homilies, either before noon or after noon?

No. 18. *ibid.* 35. Whether there be any in your parish, man or woman, being of convenient age that hath not received the Holy Communion thrice at the least this last year and namely at Easter last (or thereabout) for once; and what be their names; and for what cause in your judgment do they abstain from the Holy Communion; and whether any have received the Holy Communion in any other parish church or chapel than their own, and for what causes in your opinion?

No. 37. Whitgift. 36. Whether do you know any such parents having children born that were not christened at their own parish church, and for what cause they have not been so christened there; or do you know, have heard, or vehemently suspect any such parents whose children have been christened by any popish priest or otherwise than is now lawfully allowed by her Majesty's laws and Injunctions?

No. 24. Sandys. 37. Whether there be any within your parish that minister the goods of these that be dead without lawful authority; or any that suppress the testaments or last wills of the dead; or any executor that hath not fulfilled the testator's will, especially such as have not discharged such legacies as are bequeathed to the church, orphans, poor maids' marriages, highways, schools, or other godly uses; and what be their names?

38. Whether do you know any householder or other person whatsoever within your parish or chapelry that is deceased that have made their last wills and testament, and the same not hitherto proved nor administration taken from the Ordinary or other judge competent of the goods, debts, and chattels of the said decedent; if any such be, express their names and of them who unlawfully do detain any of the said goods, debts, or chattels?

39. Whether doth your rural-dean usually swear all such executors and administrators that prove testaments to take administration before him to exhibit a true and perfect

inventory of all such goods, debts and chattels as every such person died possessed of, or for any private respects forbeareth to minister such oath unto them ; and whether do you know or have heard your dean hath done so at any time ?

40. Whether do you know any the executors or administrators of any person or persons deceased that dwelt in your parish or chapelry that have not inserted all such lease or leases or other demise for term of one or more years in the inventory of the goods, debts, and chattels of the said deceased, at such time as they procured the said testaments to be proved, or administration of the said goods to be to them orderly committed ; or have not procured the same leases to be prized and valued among other the goods and chattels of the said decedent for the benefit of the wife, children, or of others to whom the benefit of them ought to appertain ; and whether do you know, have heard, or believe your dean hath borne, winked at, or willingly suffered such lease or leases, for his private commodity, to be left out of the said inventory ?

41. Whether your hospitals, spitals, and almshouses be well and godly used according to the foundations and ancient ordinances of the same ; and whether there be placed in them other than poor, impotent, and needy persons that have not wherewith or whereby to live ? No. 35. *ibid.*

42. Whether there be any that be married in degrees forbidden, or that have married two wives or two husbands both living, or that live not together with their wives, and what be their names ; any married that have made precontracts ; any that have married without banns thrice solemnly asked ; or that have married forth of their parish church where they ought to have solemnized marriage ? No. 26. *ibid.*

43. Whether any person or persons within your parish have committed usury contrary to an Act against usury made in the xxxviith year of the reign of the late King Henry the Eighth, and lately revived ; and what are the names of such usurers, and what is the manner of their usury ? No. 28. *ibid.*

44. Whether there be any man or woman in your No. 27. *ibid.*

parish that useth witchcraft, sorcery, charms, or unlawful prayer, or invocations in Latin or English, or upon any Christian body, or beast; or any that resorteth to the same for counsel or help, and what be their names?

No. 22. *ibid.* 45. Whether there be any innkeeper, alewives, victuallers, or tipplers, that suffer or do admit any person or persons to play at cards, tables, or such like games in time of Common Prayer, or sermon on the Sundays and Holy Days; and whether there be any shops open on Sundays or Holy Days; or be there any butchers, pedlars, or others that use to sell meat and other things in the time of Common Prayer, preaching or reading of the Homilies; and whether in any fairs or common-markets falling on the Sunday there be any showing of any wares before the Divine Service be done in the forenoon?

No. 25. *ibid.* 46. Whether there be in your parish any that be malicious, contentious, or uncharitable persons seeking the unjust vexation of their neighbours; scolds, common swearers or blasphemers of the name of God; any fornicators, adulterers, incestuous persons; bawds, or receivers of such incontinent persons; or harbourers of women with child which be unmarried, conveying or suffering them to go away before they have done any penance or make satisfaction to the congregation; or any persons that are vehemently suspected of such faults; or that be not of good name and fame touching such crimes and faults; any common drunkards, ribalds, or other notorious evil livers?

No. 32. Whitgift. 47. Whether your parson, vicar, or curate openly or privately say mass, or other service forbidden, or hear the same; and whether do you know any popish priests or renegate persons that do preach or minister the Sacraments otherwise than they are now used; or that doth use shrift

No. 33. Sandys. or auricular confession; or make holy water, or holy bread; or bless palms; or practice any such like popish ceremonies; or do not frequent Common Prayer; or else do resort secretly or openly into your parish, and whose house do they so resort to, and of whom are they harboured; and what be the names of such popish priests or renegates, and

of such as harbour them ; and whether know you any that keep any secret conventicles, readings, preachings, or lectures contrary to the law ? No. 45. *ibid.*

48. Whether there be any person or persons, ecclesiastical or temporal, within your parish, or elsewhere within the diocese, that of late hath retained and kept in their custody, or that read, sell, utter, disperse, carry, or deliver to others any English books set forth of late years at Louvain, or in any other place beyond the Seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, Bristow, or any of them, or by any other English papist, either against the Queen's Majesty's supremacy in matters ecclesiastical or against true religion and catholic doctrine now received and established by common authority within this realm ; and what their names and surnames are ? No. 34. *ibid.*

49. Whether there be any in your parish that useth to pray in English or in Latin upon beads or such other like things, or upon any superstitious popish primer, or other like book ; and what be their names ? No. 35. Aylmer.

50. How many adulteries, incests and fornications have been committed within your parish or chapelry since the last visitation ; and how many offenders in those faults have been put to penance and openly corrected ? No. 37. Sandys.

W. Cestren.

XXIV

ARCHDEACON SQUIRE'S ARTICLES FOR THE ARCHDEACONRY OF MIDDLESEX

1582.

Adam Squire was collated to the archdeaconry of Middlesex June 12, 1577. He died before October 26, 1588, when he was succeeded by Richard Vaughan, afterwards bishop of Bangor.

[Transc. *Second Ritual Report*, App. E, pp. 424 ff.]

Articles to be inquired of by the churchwardens and swornmen within the archdeaconry of Middlesex: and the truth thereof to be by them upon their oaths certainly presented to M. Doctor Squier, archdeacon there or to his officials, with particular answer to every article.

1582.

London—Imprinted by John Wolfe, dwelling at the Sign of the Fox in Old Fish Street, near the Sign of the Swan.

Articles to be inquired (as above).

No. 8. Chaderton's Arts. for Chester (1581).

1. First, whether Common Prayer be said in your church or chapel upon the Sundays and Holy Days at convenient hours reverently and distinctly in such order, without any kind of alteration, as is appointed by the Book of Common Prayer and the laws of this realm; and whether your minister so turn himself and stand in such place of your church or chancel as the people may best hear; whether the holy Sacraments be likewise ministered reverently in such manner, as by the laws of this realm is appointed; and whether upon Wednesdays and Fridays, not being Holy Days; the Litany and other prayers appointed for the day be said accordingly, and the excommunication against sinners read thrice yearly?

No. 1. Sandys's Arts. for York (1578).

2. *Item*, whether you have in your church or chapel all things necessary and requisite for Common Prayer and Sacraments, especially the Book of Common Prayer with the New Kalendar; two Psalters; the English Bible in the largest volume; the two tomes of the Homilies; the Paraphrases of Erasmus translated into English; the Table of the Ten Commandments; the Table for the Degrees of Matrimony; a convenient pulpit well placed; a comely and decent table standing upon a frame for the Holy Communion, with a fair linen cloth to lay upon the same, and some covering of silk, buckram, or other such like for the clean keeping thereof; a fair and comely communion cup of silver and a cover of silver for the same; a sure coffer with two locks for the keeping of the register book; and a strong chest or box for the alms of the poor? No. 5. Chaderton.

3. *Item*, whether any person or person be admitted to answer as godfathers or godmothers at the christening of any child, except he or she have before received the Holy Communion, and can give account of their faith, and will recite the same before the minister if he or she be thereunto required? No. 14. *ibid.*

4. *Item*, whether any person or persons not being ordered at the least for a deacon do either say Common Prayer openly in your church, solemnize Matrimony, or administer the Sacrament of Baptism, or deliver to the communicants the Lord's cup at the celebration of the Holy Communion, or do bury the dead, or give thanks for women after childbirth; and what he or they be that so do? No. 12. *ibid.*

5. *Item*, whether your parson, vicar, or farmer of your benefice do cause any curate to serve in your church before he be examined and admitted by the Ordinary or his deputy in writing, and your minister have his sufficient letters of orders, or no? *Ibid.*

6. *Item*, whether your minister or you have suffered any interludes to be played in your church or chapel where God's word and prayer are to be used; or there be any in your parish that doth violate or break the Lord's day by any kind of work or pastime whatsoever; or any minstrels No. 1. *ibid.*

that use any playing upon their instruments in your church or chapel, or your churchyard; or other that have made any fray, or used any brawling or unseemly noise there; or any that use any dancing, or other kind of vain pastime in the aforesaid places at any time; and whether there be any dancing, rifling, or gameplaying, or any bodily labor, as ploughing, carting, or any handicraft used in your parish upon the solemn feasts or festival days?

No. 34. *ibid.* 7. *Item*, whether the people of your parish especially householders, having no lawful excuse to be absent, do faithfully and diligently endeavour themselves to resort with their children and servants to their parish church or chapel on Holy Days, and chiefly upon the Sundays to Morning and Evening Prayer; and upon reasonable let thereof to some usual place where Common Prayer is used, and then and there abide orderly and soberly during the time of Common Prayer, Homilies, preachings, and other service of God's word there used, reverently and devoutly giving themselves to the hearing thereof; and who they be that either negligently or wilfully absent themselves, or come very late to the church upon Sundays especially, or that walk, talk, or otherwise unreverently behave themselves in the church; or use any gaming abroad in any house; or sit in the streets or churchyard, or in any tavern, or alehouse upon the Sunday or other Holy Day, in the time of Common Prayer, sermons, or reading of the Homilies, either before noon or afternoon; or else resort to fairs, plays, or games in the same time?

No. 26. *ibid.* 8. *Item*, whether the forfeiture of twelve pence for every such offence appointed by a statute made in the first year of the Queen's Majesty's reign be levied and taken by the churchwardens of every person that offendeth, and by them be put to the use of the poor of the parish; and if it be not, by whose default it is not levied; and what particular sums of money have been forfeited that way and by whom since the Annunciation of our Lady in the year of our Lord 1581 until the day of giving up the presentment concerning these Articles; and to whom such forfeitures have been delivered?

9. *Item*, whether there be any innkeepers, alewives, victuallers, or tipplers that suffer or admit any person or persons in their houses to eat or drink, or play at cards, tables, or such like games in time of Common Prayer, or sermon on Sundays or Holy Days; whether there be any shops open on Sundays or Holy Days; or any butchers or others that commonly use to sell meat or other things in the time of Common Prayer, preaching, or reading of the Homilies; and whether in any fairs or common-markets falling upon the Holy Days, there be any showing of any wares before the Divine Service be done? No. 45. *ibid.*

10. Whether for the putting of the churchwardens and swornmen in better remembrance of their duty in observing and noting such as offend in not coming to Divine Service, your minister do openly every Sunday, after he have read the second lesson at Morning and Evening Prayer, monish and warn the churchwardens and swornmen to look to their charge in this behalf and to observe who contrary to the said statute offend in absenting themselves from their parish church, or unreverently as is aforesaid use themselves in the time of Divine Service? No. 20. *ibid.*

11. *Item*, whether your minister do exercise himself in godly study of Holy Scriptures and virtuous bringing up of youth, as in teaching of the Catechism lastly set forth by common authority, and other godly exercises from time to time? No. 4. Whitgift's Arts. for Worcester (1577). No. 10. Chaderton.

12. *Item*, whether your minister do, at the least every Sunday and Holy Day, openly in the church call for, hear, and instruct all the children, apprentices and servants of both sexes that be of convenient age within your parish, or at the least so many of them as the time will serve, and as he may well hear and instruct, for half an hour at the least before or at the Evening Prayer, in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer, and diligently examine and teach them the said Catechism? *Ibid.*

13. *Item*, whether all fathers, mothers, masters and dames of your parish cause their children, servants, and No. 33. *ibid.*

apprentices, both mankind and womankind, being above six years of age, to come to the church on the Sundays and Holy Days, at the time to them appointed, or at the least such and so many of them as the minister shall appoint, and obediently to hear and be ordered by the minister until such time as they have learned the same Catechism; and what be the names of these that do not cause their children, servants, and apprentices so to come to the church to be instructed and examined; and how many of the said children, servants and apprentices be in your parish, which being above seven years old, do not answer to the said Catechism; and what be their names and ages, and with whom they dwell; and whether do you which are the churchwardens diligently observe the offenders in the premisses, that you may quarterly make true presentment of them?

No. 21. Aylmer's Arts. for London (1577).

14. *Item*, whether your minister, or any man or woman in your parish do wilfully maintain or defend any heresy, false opinions, popish errors contrary to the laws of Almighty God, and true doctrine by public authority in this realm now set forth; and whether any keep any fasts, or secret conventicles, contrary to the laws, or any within your parish be suspected to be papists, anabaptists, libertines, or of the detestable sect of the Family of Love,[1] or of any other notable heresy, and what be their names?

No. 24. Chaderton.

15. *Item*, whether doth your parson, vicar, curate, or minister keep any suspected woman in his house; or be an incontinent person, given to drunkeness or idleness; or be a haunter of taverns, alehouses, or suspected places; or be a hunter, hawker, dicer, carder, tabler, swearer, false dissembler, or otherwise suspected of any notorious crime, or give any evil example of life?

No. 3. *ibid.*

16. *Item*, whether your church be void of an incumbent; how long it hath been so void, by whom, and

[1] For the Family of Love, see Strype, *Annals*, ii, 2, pp. 282 ff. For a form of abjuration tendered to its adherents and for a proclamation against it, see Cardwell, *Doc. Ann.*, pp. 392, 396. For the contemporary history, see John Rogers, *The Displaying of an horrible Sect . . . the Family of Love* (London, 1578).

at whose orders, the fruits are gathered and bestowed; by whom and at whose appointment the cure is served?

17. *Item*, whether your minister use to pray for the Queen's most excellent Majesty (Queen Elizabeth) in your church; and whether he exhort the people to obedience to her Highness, and other magistrates being in authority under her, or no? No. 9. Whitgift.

18. *Item*, whether your parson or vicar hath preached or caused to be preached in your church his quarterly or monthly sermons, as by the Queen's Injunctions he is bound; and what be the names of him or them that so did preach; and whether he admitted any to preach not being lawfully licenced, or have letted or inhibited those that were licenced; and whether, if there be no sermon, your minister do read every Sunday distinctly and plainly some part of the Homilies appointed by the Queen's authority to be read; and whether doth he quarterly read the Injunctions? No. 9. Chaderton.

19. *Item*, whether your parson, vicar, or curate have publicly or secretly taught any doctrine tending to the discredit of the received order for government or public prayer in the church, or make any innovation; and whether they have permitted any man so teaching or making any such innovation; who they be and what be their names that so did teach? No. 11. *ibid.*

20. *Item*, whether your parson, vicar, or curate after the gospel have read openly in your church twice this year plainly without addition or change the Declaration of Certain Principal Articles of Religion set forth by both the archbishops and the bishops of this realm for unity of doctrine, being appointed to be read upon some Sunday within one month next after Michaelmas and Easter yearly? No. 28. Parker's Arts. for Winchester (1575).

21. *Item*, whether your minister have admitted to the receiving of the Holy Communion any open and notorious sinner and evil liver by whom the congregation is offended, or any malicious person that is out of charity, or that hath done any open wrong to his neighbour by word or deed, without due penance first done, or reconciliation had to the satisfaction of the congregation? No. 13. Chaderton.

Ibid. 22. *Item*, whether your minister hath admitted to the Holy Communion any of his parish either mankind or womankind that cannot say by heart the Ten Commandments, the Articles of the Faith, and the Lord's Prayer, and that cannot say by heart the Catechism authorized, or are not diligent to learn to render a reason of their faith; and whether he marry any persons which were single before, that cannot say the said catechism; and whether he useth to examine his parishioners at convenient times, to the intent he may know whether they can say the same which is required; and whether there be any that refuse so to be examined or no?

No. 35. *ibid.* 23. *Item*, whether there be any in your parish man or woman, being of convenient age, that have not received the Holy Communion thrice at the least this year, and namely at Easter last or thereabout, and what their names are; and whether yearly before Easter, or at such convenient times as your minister shall think meet, he require his parishioners to recite unto him the Catechism by heart in English; if any do wilfully and stubbornly refuse to recite the same, the churchwardens and swornmen or any of them do assist and aid the minister therein, that such stubborn persons may be rebuked and repelled from the Communion at that time?

No. 46. *ibid.* 24. *Item*, whether there be in your parish any that are known or suspected to be malicious, contentious or uncharitable persons; any swearer, or blasphemers of the name of God; any fornicators, adulterers, incestuous persons, bawds, or any that receive such incontinent persons; or any that harbour women with child which be unmarried, conveying or suffering them to go away before they have done any penance, or make satisfaction to the congregation; or any persons that are vehemently suspected of any of these or such like faults, or that be out of good name and fame touching such crimes; whether there be in your parish any drunkards, common slanderers of their neighbors, railers, scolds, or sowers of discord between neighbors, either bawds or any other evil or suspected livers of incontinent life; who they be?

25. *Item*, whether the schoolmasters or schoolmistresses that teach in your parish, either openly or privately in any gentleman's house or other's, be of good and sincere religion and conversation, and be diligent in the teaching of youth in the Catechism lastly set forth by authority, as also in other godly and necessary documents of learning; whether they be examined, allowed, and licenced to teach by the ordinary or his deputy; and what be their names that be not licenced? No. 31. *ibid.*

26. *Item*, whether there be any that be married in degrees forbidden; or that have married two wives or two husbands both living; or that live not together with their wives; and what be their names? No. 42. *ibid.*

27. *Item*, whether there be any man or woman in your parish that useth witchcraft, conjuring, soothsaying, charms, or unlawful prayers or invocations in Latin or English for or upon any Christian body or beast; and what be their names; or any that do go or seek for help at such sorcerers' hands? No. 44. *ibid.*

28. *Item*, whether you do know or have heard say that within your parish there is or are any person or persons notoriously known or suspected to offend contrary to the statutes made in the seven and thirtieth year of the reign of King Henry the Eighth for reformation of usury, and revived by an Act made in the thirteenth year of the reign of her Queen's Majesty? No. 43. *ibid.*

29. *Item*, whether your minister do church any unmarried women, after they have been delivered of their children begotten unlawfully, before they have acknowledged their faults openly, according to the order prescribed by the ordinary or his deputy? No. 17. *ibid*

30. *Item*, whether your fonts or baptistries be removed from the place where they were wont to stand; or any persons leaving the use of them do christen or baptize in basins, or other profane vessels not accustomably used in the church before time; and whether any christen without godfathers and godmothers, or after any other order than is prescribed by the Book of Common Prayer? No. 14. *ibid.*

31. *Item*, whether your church, chapel, or chancel and No. 1. *ibid.*

every part thereof be all in good and sufficient reparations, and cleanly kept; and the mansion house of your parson and vicar with the buildings thereunto belonging likewise repaired; and your churchyard well fenced and cleanly kept; and if any of the same be ruinous or in decay, through whose default it is so; and whether the churchwardens of the last year were enjoined to have repaired any part of the church, or fenced the churchyard, and did neglect to do the same?

No. 27. *ibid.* 32. *Item*, whether the churchwardens of the last year have given to the parish a just account of the church-goods that were committed to their charge; and what church-goods they have sold, and whether to the profit of the church or no; or any that do withold any stock or

No. 37. *ibid.* money belonging to the church; and whether any person do suppress the last will of the dead, and perform not legacies bequeathed to the church or to orphans, poor maids' marriages, highways, schools, or any other godly use?

No. 30. *ibid.* 33. *Item*, whether when any christian body is passing, the bell be tolled, especially in great towns where they be near the church or chapel, so that the people may be moved thereby to pray for the sick person; and whether there be any other vain ringing but one short peal before the burial and another after?

No. 15. *ibid.* 34. *Item*, whether your minister do keep well and orderly your register book of weddings, christenings, and burials within your parish, and do present a copy of them twice every year by indenture to the ordinary or his officers?

35. *Item*, whether there be within your parish any evil disposed persons which have by any means unreverently abused your minister, either by word or deed?

36. *Item*, whether there be any within your parish that have been presented as offenders heretofore; which have not done their penance prescribed unto them, or that still stand wilfully excommunicated, and who they be?

No. 28. *ibid.* 37. *Item*, whether you know or have heard that the churchwardens and swornmen of your parish the last year

have left any person or persons, punishable for any offence by the laws ecclesiastical, unpresented ; whether they have escaped unreformed and by whose default ; and what are the parties' names that have so offended, and wherein have they offended ?

38. *Finally*, whether you know or understand of any other matter or cause ecclesiastical worthy of presentment, herein not expressed, and you shall present the same ?

XXV

BISHOP AYLMER'S ARTICLES FOR LONDON DIOCESE

1582.

These Articles, dated January, 1582, are preserved by Earl in two versions on different folios. Strype prints a blend (*Aylmer*, p. 53). They are here printed from the later folio. The earlier appears to be merely an outline and contains no important differences, except the headings, the first item, and a facetious conclusion. The readings of the earlier folio are bracketed and italicized.

[Transc. *Earl's Diary*, ff. 39^{v} and 45^{v}.]

1581 : A call in January for to inquire whose sons were sent to learn beyond the seas, [at] Paris, Rheims, Douai, Rome : and also servants.

(A call for to know what sums of money and servants were now beyond seas, and to what ends—scholars or factors or otherwise.)

1581. In the Convocation House— the Lord-Bishop's Articles there.

(Anno 1581. *Another call,* 19 *January, in the Consistory by the Bishop and commissioners.)*

*(*1. *First, straightly to keep the Book of Common Prayers and Sacraments.)*

2. Second, not to use invectives contrary to estate established *(of or against estate).*

3. Thirdly, none so hardy as to refuse surplice.

4. Fourth, none to alter or diminish in the Divine Service.

5. Fifth, if any with cure of souls do not also administer the Sacraments.[1]

[1] See note on Aylmer's Arts. for the Archdeaconry of London, 1580.

6. Sixth, if any do not observe the ceremonies at baptism and marriage.

7. Seventh, if the youth be not catechized.

8. Eighthly, who it is ministers that utterly refuses the Homilies.

9. Ninth, uncharitable preachers—as dumb dogs.[1]

(The bishop said he would surely and severely punish the offenders in these points, or "I will lie," quoth he, "in the dust for it".)

(Fumus erat et vacuus.)

[1] For an explanation of this term see No. 32, Bickley's Articles for Chichester, 1586.

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